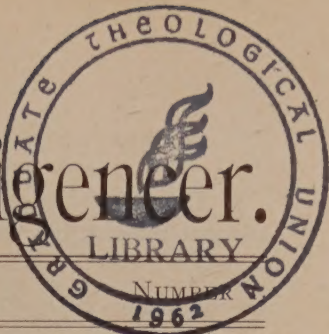


The Missionary Intelligencer.

VOLUME XXX.

JANUARY, 1917.



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Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O

CAMPAIGN BEGINS.

The campaign for the annual offering for Foreign Missions begins *at once*.

The definite time and the great purpose should be impressed upon all the churches. The whole body of believers should be well informed. This is the solution of all the problems.

The churches should be brought face to face with their splendid opportunity and their most serious obligations.

The offering will test our faith, our loyalty to the New Testament order, our alertness and resourcefulness, and our devotion to the missionaries.

In view of our boundless resources, and the far-reaching success of the past, and the present appalling need to hold all we have attained, the brotherhood has never before stood in the presence of so great a challenge.

Financial Exhibit.

The following is the financial exhibit for the first two months of the current missionary year:

	1915	1916	Gain
Contributions from Churches	191	166	*25
Contributions from Sunday-schools ..	83	73	*10
Contributions from C. E. Societies ...	87	91	4
Contributions from Individuals	104	92	*12
Amounts	\$22,509.97	\$20,198.99	*\$2,310.98

Comparing the receipts from different sources shows the following:

	1915	1916	Gain
Churches	\$4,952 58	\$4,849 83	*\$102 75
Sunday-schools	1,660 57	987 54	*672 97
C. E. Societies	779 04	778 42	*0 62
Individuals and Million Dollar Campaign Fund	6,703 35	5,064 30	*1,639 05
Miscellaneous	490 32	2,398 87	1,908 55
Annuities	7,325 00	5,425 00	*1,900 00
Bequests	599 17	695 03	95 86

*Loss.

Loss in Regular Receipts, \$506.84; loss in Annuities, \$1,900; gain in bequests, \$95.86.

Send to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

And lest thou say in thy heart, *my power and the might of my hand hath gotten me this wealth . . . thou shalt remember Jehovah thy God; for it is He that giveth thee power to get wealth.*

Welcome, 1917! You will give us yet other opportunities.

Order your March Offering supplies now, while you think of it.

Instead of a man having money, it may be the money will come to have the man.

When giving to missions becomes church-wide, the kingdom of God will become world-wide.

Only the dollar that is put at the disposal of the Almighty becomes the "all mighty dollar."

While a man is making money, if it is made in the right way, the money may be making the man.

A wide observance of the March Offering in our churches will insure another encouraging advance.

You will be well pleased with the March Offering Manual. It will be a document of rare value.

The nation is going "dry." This will hasten the evangelization of the world in a great way.

The March Offering can be made very helpful in securing your Budget, if you have adopted the Budget Plan.

That seven years of progress in the Congo by Herbert Smith is encouraging, even thrilling. It is in this issue on page 36.

God marks our gifts not by the amount of the gift, but by its cost to the giver; not by what we part with, but by what we keep back.

The man whose income is only three dollars a week is under the same obligation to give as the man whose income is three dollars per minute.

Henry Drummond said, "Wherever David Livingstone's footsteps are crossed in Africa, the fragrance of his memory seems to remain."

Many of our people receive their first foreign missionary impulse during the March Offering season. It is a time for new resolves, it is a time for thinking on a high level, it is a time to be in touch with Him who gave his life that the world might be redeemed.

The strong article in this issue by E. B. Barnes is worthy of careful, prayerful study. It is the product of a strong brain and a good heart. "Some Phases of the Missionary Enterprise" is worthy of a permanent place in our missionary literature.

You will find the March Offering supplies of a high order. They will be very helpful to you in securing generous gifts from all the churches. If you have not made an Every-member Canvass in your church, please make one in the interest of the March Offering now.

At the recent coronation of the Emperor of Japan the only honors accorded for social work went to Christians. This was as it should have been, for the Christians have done and are doing more than any other class for the betterment of social conditions in the Empire.

It is a great day for a soul when Jesus Christ for the first time is made to stand before it in all of his majestic beauty and power to save. We may have part in having Him stand before all men everywhere. To reveal Him to a soul that knows him not is the greatest thing any man can do. Nothing surpasses this in real greatness.

The principles and methods of world constructive statesmanship should be studied afresh. These involve the preaching of the gospel to the farthest man. Every Christian and every church should help to establish a Christian world order. Such a task will hasten the coming of the Kingdom for all nations.

The need of suitable workers for the fields is urgent. Physicians and evangelists are always needed. It would seem that if the churches were praying the Lord of the harvest to send forth laborers into his harvest, this need would be supplied. Hudson Taylor and his associates asked for a hundred men for China within a year, and more than that number volunteered.

It is stated on good authority that in the last fifteen years the Franklin Circle Church in Cleveland has contributed a quarter of a million dollars to the Kingdom, and has averaged almost one life each year to exclusive Christian service. Some of the leaders in the church feel that they are just beginning to work.

The following note comes from our India Mission: "Leprosy is probably the most loathsome disease in all the world, and yet for some reason, we know not why, there are probably no happier Christians in all the world than the lepers. There are no meetings more genuinely happy and Christian than the little meetings held for our 125 Christian lepers in India. Eleven were baptized during the year."

The Minutes of the General Convention held in Des Moines, Iowa, October 9 to 15, are printed and ready for distribution. The address of President W. F. Richardson on "The General Convention, Its Purpose and Promise" has, by order of the Convention, been published in tract form. Any one desiring copies of the same, or copies of the minutes, can secure them by writing to the undersigned, at Liberty, Missouri.—Frank Graham, Secretary.

The Social Service work being done in Chuchow, China, is graphically stated by Dr. Osgood in the China Department. It is one of the most encouraging statements we have noticed of the results of mission in many a day. The gospel is still a leaven, and in no recent report have we seen a finer illustration. The whole city and the region round about are being stirred into a new and larger and better life. This includes their social, economic, and moral well being.

The church at Harda, India, has become self-supporting and has called a Hindu pastor from Damoh. This church has made contributions during the year to the Belgian sufferers, the Foreign Society, their own Indian Missionary Association, the Tract and Bible Society, and the work of our Indian brethren at Kota, India. The church has

fifteen Sunday-schools, with an enrollment of 972. There are five evangelists working through this church for the district.

Dr. Henry G. Adams of the University of Michigan, who is now in China says, "When I came out to China I did not think much of foreign missions or of foreign missionaries, but now I take off my hat to the missionaries. I have never contributed much to foreign missions but when I get home I shall put everything that I can spare into the foreign mission collection. They are a noble lot of men and women and are rendering a very great service to the people of China".

Six new scholarships for our Tokyo, Japan Bible College are needed at \$60 each. These are to provide the expenses of six new students for the ministry. Only \$60 a year will do it. This item is not included in the budget of the Foreign Society, and these young men cannot be sent to school to prepare for the ministry unless individuals provide this money special. We know of no better work for the Master than this. Who will respond and take care of these fine young men?

England is spending twenty-five millions a day in the war; that is twice as much as England gave for missions in any year in her history. The United States has appropriated forty times as much for "preparedness" as the churches of America are giving annually for Foreign Missions. Canada has sent 350,000 of her best young men to the colors and is giving on a most lavish scale to equip and support them. All this shows what people can do when they put forth their strength or part of it.

Prof. Welch, of the Medical Department of John Hopkins University, speaking of the work of medical missionaries in China, says that it is beyond all praise. "I would like to pay the highest tribute to those men who felt the impulse to treat men's bodies as well as their souls. Considering the insufficient staffs and meager equipments it is wonderful what they have done. Much of the work has developed around strong personalities. You cannot help being stirred and inspired by some of them. It is an education in itself to come under the influence of such men."

The following comes from one of our Indian missionaries who is in close touch with the war situation because of England's participation: "When Christian people will be willing to give one-thousandth part as much for the God of Heaven as for the God of War, when Christian young men and women will

be as willing to die for the Kingdom of Heaven as they are for the Kingdom of earth, then churches and schools and hospitals and orphanages and asylums will adorn every hill top and valley and India's need for the gospel be supplied."

L. E. Brown reports that the Young Ladies' Mission Circle sent a Christmas book to L. D. Oliphant and family in Akita, Japan. Mr. Oliphant is the Living-Link of the Connorsville Church. One of the Sunday-school classes sent a supply of papers and pictures. These gifts help to keep alive and to strengthen the interest of the church in the world-wide work; they hearten and bless the missionaries on the field. Many other churches are doing the same, and find much joy in doing it.

The first Sunday-school in India was established in Serampore, Bengal, 1803, when three boys were the founders and teachers. There are now 16,936 Sunday-schools in India, with 636,612 teachers and scholars, speaking 45 dialects. The India Sunday-school Union conducts an annual All-India Scripture examination, covering both oral and written work in the different departments. The statistics in 1915 show that this examination was taken by 20,495 in 28 different dialects, and that 17,492 passed the test satisfactorily.

Count Okuma has borne this testimony to the good effects of missionary work in Japan: "Although Christianity has enrolled less than two hundred thousand believers, yet the indirect influence of Christianity has poured into every realm of Japanese life. It has been borne to us on all the currents of European civilization; most of all, the English language and literature, so surcharged with Christian ideas, have exerted a wide and deep influence on Japanese thought. Concerning the future, it is my own conviction that no practical solution of many pressing problems is in sight apart from Christianity."

Some churches are sending some of their own number out into the ministry and into the mission fields. The Franklin Circle Church, of Cleveland, has sent out the following: J. J. Tisdall, Dr. Fred Cline, Louis Betcher, Harry Knowles, A. Shupe, Frank Brown, Earl Brown, Edna Kurtz Settlemyer, C. C. Wilson, Marion Bradshaw, Miss Cora Hofritcher, John Bradshaw, Norma Williams, Lewis J. Owen. The last named has left for Nanking, where he will serve as the treasurer of the university. More and more churches will be concerned

about giving life in addition to giving money. The way young men are giving their lives in Europe is a challenge to the young people in the United States to dedicate their lives to the service of Christ.

TEN LEADING STATES.

The following are the ten leading States in their total contributions for Foreign Missions for the year ending September 30, 1916:

Illinois	\$95,721
Ohio	52,814
Kentucky	39,509
Missouri	36,133
Indiana	35,248
Kansas	22,804
California	19,064
Iowa	15,676
Texas	13,623
Pennsylvania	12,114

WILL HELP JAPAN.

Miss Bertha Clawson is of the opinion that if we reach \$600,000 this year that the work can be enlarged in the Akita and Sendai districts, Japan; that two additional families can be sent to that section; that more out-stations can be planted for Tokyo; that an institutional church can be built up in the capital city; that an additional family can be sent there; that the school buildings in Takinogawa can be enlarged; that more land can be bought for the Boys' School; that a new gymnasium can be provided; that the girls' college can be enlarged and modernized; that a great expansion of the work can be made at Osaka, and that the whole work all along the line can be very greatly enlarged and blessed.

THE PAUL AUSTIN MEMORIAL FUND.

E. M. Austin has begun such a Fund in the memory of his son, the late Paul Austin, who passed away at only twenty years of age. The son was thoroughly devoted to the work of the Lord and would have been a very useful man had he lived. The father desires to provide a fund, the interest on which will perpetually support a missionary. He does this with unspeakable pleasure. The fund is started with gifts amounting to \$2,500. This sum will be increased from time to time. We are hoping that this fitting memorial will provoke others to a like liberality, in creating memorial funds for loved ones who have gone on to their reward. What better monument can be erected?

FROM AUSTRALIA.

News comes that the Hon. W. Morrow, a business man who is deeply interested in Foreign Missions, and also Ira A. Pater-noster, the secretary of the Federal Foreign Missionary Committee of the Churches of Christ in Australia, are planning to visit their work in India and China. It will be remembered that the Australian brethren are cooperating with the Foreign Society in a most practical and fraternal way. We are rejoiced to know of this advance step of our brethren in the land of the Southern Cross. And news also comes that their Bible college debt was reduced at their late Federal Conference from about \$15,000 to less than \$3,500, one brother making a donation of \$1,000. During the same convention a business man gave about \$35,000, which is to be divided among the different interests of the Federal Council. This is cheering news. We regret to be informed, however, that H. J. Banks, of West Australia, one of the most useful men in that land, recently lost his life with four others by a boat being overturned. This is a big loss to our brethren. The secretary sends \$568.80 on the support of P. A. Davey, Tokyo, Japan.

THE WORLD SHALL BE REBORN.

An endless line of splendor,

These troops with heaven for home!

With creeds they go from Scotland,

With incense go from Rome.

These in the name of Jesus

Against the dark gods stand:

They gird the earth with valor,

They heed the King's command.

Onward the line advances,

Shaking the hills with power;

Swaying the hidden demons,

The lions that devour.

No bloodshed in the wrestling,

But souls, newborn, arise;

The nations growing kinder,

The child heart growing wise.

What is the final ending?

The issue, can we know?

Will Christ outlive Mohammed?

Will Kali's altars go?

This is our faith tremendous,

Our wild hope who shall scorn?

That in the name of Jesus

The world shall be reborn.

—VACHEL LINDSAY.

[Mr. Lindsay is a brother of Mrs. Paul Wakefield, Lu-cheou, China.]

EDITORIAL.

The March Offering for Foreign Missions.

The event is one of growing importance in our churches. It is a glad day. The lovers of missions look forward to it as a joyous day when they have fellowship with the missionaries, who are doing so much to dispel heathen darkness and to bring in the bright day of the Lord all over the earth.

We have been at special pains to provide the best possible March Offering supplies. They will prove immensely helpful when faithfully used. They have an educational and inspirational value of high order. No church can afford to deny itself the advantage they offer. They should be ordered now that there may be no confusion or delay when the first Sunday in March arrives. The two months of special preparation will soon pass.

The reports of last year have been so cordially and enthusiastically received by the brotherhood that we feel nerved to go forward. Words of congratulation and encouragement come from every part of the country, and even from lands beyond the seas. Friends seem to be in a most favorable attitude for another year's advance. Thousands long to see our great people take a worthy place among the forces that plan for a speedy evangelization of all the world.

Last year the churches reached the highest mark in their history when they gave, as churches, \$153,530, a gain of \$21,600 over the previous year. The mark suggested for them this year by the Des Moines Convention is not less than \$200,000. And it is hoped that the total receipts will go up this year to \$600,000. Last year it will be recalled they were \$522,716. That \$200,000 by at least 4,000 missionary churches is not an unreasonable suggestion. Indeed, it is an average of only about \$50 each. Now some of the churches will give from \$1,000 to \$2,000; a large group will give \$600 or more. Every church should set a definite respectable amount, now, as its share, and determine to reach it. If the churches give \$200,000 or more, it is almost certain the \$600,000 will be reached. This would be another splendid victory.

Some of the reasons, and these are only a few, for the above program may be tabulated as follows:

1. This task, more than any other one thing, will help to save our brotherhood to itself. It will give life and unity of the spirit in the bonds of peace. It will keep constantly before us our distinctive mission as a people in the world. It will contribute mightily to the life, perpetuity, and hopefulness of the local churches. Without the missionary spirit we would soon pass from the face of the earth.

2. We are more able to give than at any former time. Our wealth is simply fabulous. If we are not careful we will perish in the ocean of our abundant

prosperity. Our wealth may prove our destruction. Instead of giving less than fifty cents per capita, we should be giving not less than five dollars per member. God save us from our poor niggardly lives!

3. Our missionaries are suffering for better support. Open doors of opportunities are constantly closing to them. Their program for the work suffers enforced limitations. Scores of illustrations could be given. It is not right that we should withhold ample support for these toiling, self-sacrificing men and women, who have left home and native land to do the work which our Lord has committed to all of us.

4. All the fields are suffering for reinforcements. We ought to send out this year a great company of new missionaries. Those on the fields are staggering under the weight of responsibility that is upon them. They need the fellowship and inspiration and helpfulness of an increased number of co-workers. We have an abundance of consecrated, well-equipped men and women; we have financial resources untold, and we ought to man the stations in a businesslike, constructive way.

Let us put due emphasis upon the word *preparation* at this season. Let it be our slogan for the next two months. Order your March Offering supplies to-day.

Our Greeting.

How the years fly! Nineteen Sixteen has passed into history. We face Nineteen Seventeen with faith and hope. It will give to us boundless opportunities.

It is a genuine joy to extend our New Year greeting to all the friends of the Foreign Society. The reasons for thankfulness are strong and numerous. The good hand of the Lord has been over and about the work during the whole past year. Never before were the tokens of Divine favor more clearly discerned. We rejoice in Him for his gracious leadings and constant strength.

May the good year of 1917 be one of fullness of joy in Christian experience and enlargement of service. May the sweet joys of a complete surrender to Him be our comfort and strength

every day during the year which awaits us all. There are richer things for us yet, which we must possess in the completeness of personal experience.

The Lord prosper our undertakings during the year by the help and guidance of his spirit! May he make every day bright with the sunshine of his presence!

May we all constantly remind ourselves that others are affected by what we are! A single act of ours may spread in widening circles through a community, through a nation, and through a world. A young Scotchman said, "I am a Christian because Marcus Dods is one." "As one lamp lights another nor grows less, so nobleness enkindleth nobleness."

We need the vision of Christ to see

a lost world. We need his all-embracing compassion, and fellowship in his sacrificial service. Touched by his spirit, quickened by his life, cleansed by his holiness, we may be a part of the salt of the earth and increase the candle-power for a world.

The Lord graciously clothe us with the armour of his righteousness, shield

us with his truth, watch over us tenderly in the fullness of his power, save us all from unseen calamity, and give us grace to pass all the days of the year before us blameless, holy, peaceful, free from sin, error and offense—for in Him is mercy and plenteous redemption! This is our earnest desire for every member of God's great family.

A Serious Conflict.

Dr. D. B. Schneder, of Sendai, Japan, writes: "It is my prediction that here in Japan Christianity is about to enter upon one of the most serious conflicts in its history. Buddhism is really waking up; it is becoming intelligent and alert; it is growingly aggressive; and it will by no means yield the ground to Christianity without a struggle. It has the traditions, the national prejudices, the political influence and the wealth of the country all on its side. It does not hesitate to copy the practical methods of Christianity and carry them out with superior success, because of its greater resources. Every advance step that Christianity makes is coming to be

more than matched by Buddhism. For example, the Christians have been emphasizing the Sunday-school and religious education, and now one of the Hong-wanji sects, in commemoration of the coronation, has decreed that Sunday-schools shall be established at the rate of one new one a day, and the Sunday-school movement has become a great movement in Buddhism; again, the Christian forces have been talking about a union college for women, and now the Buddhist Ladies' Association has announced its intention of starting a Buddhist university for women in Kyoto, toward which 800,000 yen have already been pledged."

New Living-Links.

Already a number of new Living-link churches have been enrolled. No doubt the March Offering campaign will develop a number more. There ought to be at least five hundred in our churches. Such a step would enrich them, and inspire them, and give them strength for every other task.

Churches of this class have purpose and program. Let us express the hope that the number will be greatly enlarged during the current missionary year. The signs point in that direction. We are hoping also that a number of friends will take up the Living-link task.

CONTRIBUTED ARTICLES.

Some Phases of the Missionary Enterprise.

ELLIS B. BARNES.

Every Christian believes that Jesus came into the world to seek and to save the lost. But very many Christians

accept that general statement with many reservations. The universal is given a restricted meaning. They believe that the mission of Christ is as stated—provided the lost do not live across the seas.



They assert that there is so much to be done at home that no time is left to care for those who live in the dark places of the earth. They will be saved, so runs the general o-missionary tale, after the salvation of our own kith and kin has been made secure. It is generally assumed that "we" are the chosen people, God's elect, whose chief business is to save ourselves, yet we never weary in setting forth the stiff-necked conceptions and the narrow-mindedness of the Jewish race who looked upon the Gentile world with indifference.

This reasoning by our intense nationalists is one of the sorest handicaps imposed upon the program of Jesus. All of us are so completely under the spell of the present that we are blind to the promise of the future; we take literally and apply with vigor the command, "Be not anxious for the morrow" to the doctrine of world conquest in the name of Christ; we find it difficult to put ourselves in his place and to feel as he felt for the millions for whom he died. But it is only as we come to feel and see as He felt and saw,

and to rid ourselves of the provincial and the narrow view, and say, with Wesley, "The world is my parish," that we can begin to do what Christ wants to have done.

THE RED LINE.

Nothing is more clearly taught in Scripture than that Christ means to have the uttermost parts of the earth for his possession. The red line in His program is universal dominion. He must have dominion from sea to sea and from the river to the ends of the earth. To Him are to be given majesty and power and glory. Kingdoms and crowns to Him belong. He must reign until he hath put all enemies under His feet. This great enterprise of missions is the goal of history. It stands among the affairs of all time without a rival. Every soul must be won that can be won. Every lost sheep is a challenge to the loving kindness of the Good Shepherd. God's love is the genius of the propaganda. To that love the heart of millions will turn after the world's deeps have been sounded for satisfaction in vain, as the bird turns on wintry days toward the golden South wherein are stored the summers of a thousand suns. To that end the "Go ye into all the world" must be the imperative in the life of every believer; it must enable him to share the vision splendid with his Lord. This will be the fire at which our enthusiasms will be kindled when they have burned down into ashes. The command at once implies the faith that Christ has in the worth of human nature, and in the ability of his disciples to help in the task of re-

storing the marred to the divine image. It is a great challenge to everything imperial in the soul of man.

STARTLING PARADOXES.

The missionary program of Jesus, viewed in the light of his own experiences, must ever remain a startling series of paradoxes. He believed in men, yet they put him to death. They destroyed Him, he would save them. He will have all lands for his own, yet he was never very far outside the borders of his own country. He was a Jew, yet he will be the cosmopolitan. Nazareth is his city, narrow, circumscribed, despised, yet he will have the world for his field. He has neither houses nor lands, yet he is to become the King of kings and Lord of lords. If there is no beauty that we should desire Him, yet is he the chief among ten thousand and the one altogether lovely. If He came to his own and his own received him not, yet to him shall the gathering of the peoples be. If He is so poor that he hath not where to lay his head, the kings of Tarshish and of the isles shall bring presents; the kings of Seba and Sheba shall offer gifts. If His visage be marred more than the face of man, it shall be seen as the sun that shineth in his strength. If men bid Him depart out of their coasts, the eternities shall open wide to let him in. If He must die as a malefactor upon the cross, it is that he might become the Lord of Life, that he may take his place upon the throne forever, wield a scepter of righteousness, and receive the homage of adoring millions. When He steps out of the grave, he steps into a dominion lighted by splendors that darkness can never dim.

A PROGRAM OF TRIUMPH.

With such a leader the missionary propaganda must be a continuous triumph from one generation to another. Behind Him and his hosts no blackened wastes are left, no ruins

that need to be rebuilt, no carnage, no untimely graves, but peaceful fields and happy homes and the love of parents and children and the companionships of friends to gladden each day and each generation. This is the army that will make all things new, that will usher in the new heavens and the new earth wherein dwelleth righteousness, the army that will turn the woes of the world to music and the desolations that man has wrought into the garden of the Lord. It will fill the earth with songs of hope that will make sorrow and sighing to flee away. This great army takes its bearing not from the stars, but from great souls whose lives have been so glorious because of their heroic and self-sacrificing labors that stars burn dimly in comparison. Their graves are shrines on river bank and in jungle, and strange lands far away whereat the faithful who have been fired by the missionary spirit as were these who have gone before, will pause betimes to renew their faith and courage, and then press on toward the final conquest. In this great company the one ringing word is "Forward!" and no bugle has yet been made that can sound a retreat.

IS THE PROGRAM TOO IDEALISTIC?

This program to me is so grand, so triumphant, so worthy the best efforts of us all, that I am wondering how many of us really share in it; how many of us believe that He means to have the uttermost parts of the earth for his possession. I am wondering if the doctrine is not too idealistic for us in a world where men at this hour are cutting each other's throats under the shadow of lofty cathedrals, and attempting to mitigate the deed by calling the process patriotism, honor, or heroism, or by some other noble and ringing word worthy of a Milton, "that mighty-mouthed maker of harmonies." I am wondering if the doctrine is not too poetic for us in a

world where thousands of our church members are sordid and selfish, too much concerned with buying and selling and getting gain, while the millions for whom Christ died wait for the gospel—and die without it. I am wondering if this missionary enterprise is not too visionary for our age that demands returns to-day, and figures to show what has been done, and schemes for greater profit—something tangible that we can get our hands on. I am wondering if we have not remanded this great doctrine to the twilight zone of our beliefs, rather than kept it at the front of our convictions, clear as the noontide, so that all the world may see and take knowledge of us that we have been with Jesus. Yea, and I am wondering whether many of us have not allowed this belief to pass from the twilight to the midnight zone, so that it has no place in our lives whatever. I am wondering at the satisfaction we show when at our services at home a sinner comes to Christ, and the continued indifference we show toward the millions far away who are dying without God, the millions for whom so many of us have neither a thought nor a tithe. I am wondering at the indifferent efforts of us, ministers, to make Christ known to the ends of the earth, when we are bound to accept without reserve his parting command to preach the gospel to every creature. And I am wondering at our lethargy in view of the fervor of the apostolic preachers, one of whom wished himself accursed for his brethren's sake, and with others of the glorious company laid down his life as a testimony of his devotion to his Lord. I wonder at the logic as at the soul of the church that can make an undeviating essential of some of Christ's commands, and sadly deplore "the lack of education" which accounts for the playing fast-and-loose with this parting injunction of the Redeemer. "Ye call me Lord,

and do not the things that I say." To the present hour, so far as I know, the accusation of heresy has never been brought against the o-missionary or the non-missionary church, yet what heresy is greater than that which professes with the lip to believe the teaching of Jesus while denying it with the life? Could there have been a Christian Church in the earth without the missionary and the spirit of the missionary? How shall they hear without a preacher? And how shall they preach except they be sent? I am compelled to wonder, and the more I wonder the wonder grows.

FAITH AND FUNDS.

But we say we are poor and have little to give, therefore our interest in the cause is feeble or is dead. True, and the poverty of purse, even where found, is allowed to paralyze a great conviction that should possess our souls. When we connect the missionary cause primarily with money, we are expecting to draw water from wells that will hold no water. We are misreading great texts of Scripture, and going awry all through our church life. We read, "According to your *funds* be it unto you," when we should read "According to your *faith* be it unto you." And when we read thus there will be no relation between faith and funds among the poor, and a relation so close that it cannot be broken among the rich. There are no funds for this divine enterprise until we have faith in it. Think you that men on battlefields pour out their blood for a cause toward which they are indifferent? Their convictions are dearer to them than life. Remember also that one of the poorest of all the denominations in this country continually surprises the age by the liberality of its gifts. We must believe strongly in any cause before our sympathies will be touched. Let me illustrate my meaning.

A NAME TO LIVE AND ARE DEAD.

In one Kentucky county there are a score of churches that, with a few exceptions, have a name to live and are dead. The great majority are skeleton churches, ready for dissolution at a moment's notice. In them the missionary pulse beats as feebly as their interest in the affairs of far-off Cathay. When their attention is called to the strong interest of neighboring congregations in missions, the reply is invariably, "But they are rich." Not at all. As a matter of fact, some of these missionary churches are very poor. But they are rich in faith, and consequently in good works. In the same county there are more than six hundred thousand dollars invested in motor cars, the majority of them owned by church people, and the only point I wish to make by the reference is that money is not wanting when some things are wanted. No accusation is brought against those who own the automobiles. But we do say that when prosperity is written legibly on the homes of Christians, poverty

should not be written so luridly on the churches.

TOUCH OF REALITY.

The missionary cause at this hour needs the touch of reality, of genuineness, and of sacrifice greater than it has ever known. The calls of the hour are all in opposite directions. We need to plan for the extension of the kingdom as never before; young men and women must volunteer for the fields as never before, becoming fools for Christ's sake, if need be. The churches everywhere need something of the patriot's conviction that life given for a sublime need is not wasted, any more than the summer rains are wasted because they are swallowed up in the earth. Without them no glorious harvests could wave. With such a conviction the thirst for gold and pleasure would be relieved, the noblest causes would command our best efforts, the satisfaction of doing what we could to forward the kingdom of God would be a compensation surpassing by far any reward that could come from selfish endeavors.

Richmond, Ky.

Why I Want To Give My Life To Tibet.

RODERICK A. MAC LEOD.

Many people ask me this question: "Why do you want to give your life to Tibet?" The question seldom comes from Christian people. All Christian people know why I want to give my life to Tibet. They want to go themselves, and if they cannot, they help send someone there. In the majority of cases the question comes from people who are not Christians. They have never had such an impulse, and they cannot understand or feel why I should want to act so rashly. Still they expect a satisfactory answer that will justify my conduct. Such an

answer is impossible; for my conduct is not justified by reasons that a non-Christian can appreciate. Only a Christian can fully appreciate the impulses and acts of a Christian. However, I shall give my reasons.

1. Giving my life to Tibet is my way of living. I cannot live as a Christian in any other way. That is the nature of the Christian life. It is continually giving of itself to others. When it ceases to impart itself, it ceases to exist. Like a light, it cannot exist without shining. My life is of such a nature that it wants to give itself to the Tibetans.

2. The personal influence of Christ impels me to give my life to Tibet. Christ is the true form of my life. If I am to realize the true form of my life, if I am to be like Christ, I must be like him in nature and in action. He gives me of his life continually, and spontaneously. He fills me with his own impulses. My experiences of Christ take the form of impulses to give my life to Tibet.

3. I am encouraged by the promise of God's help. God's power is inherent in his nature as a Father of love. One cannot become a channel of God's love without also becoming a channel of God's power; for God's power is his

love. God wants to impart himself to the Tibetans. If I become a means to that end, his power will work through me, and accomplish his purpose.

4. I feel a sense of responsibility. The conditions of the Tibetans is known to me. The true form of their lives is known to me. The power to furnish that form is promised to me. I feel an impulse within me to go. The Tibetans are the Lord's brethren, hungry, thirsty, strangers, naked, sick, and in prison. I know their condition, and I feel that I am held responsible.

These are my reasons. Any Christian will feel that they are sufficient.

New Haven, Conn.

Missions the Privilege and Honor of the Church.

ALEXANDER CAMPBELL.

Has not the Lord commanded the gospel to be preached to all the world, and constantly preached, till he personally appear on the field himself and call the world to judgment? This is the identical mission of the church; this is her duty, her privilege, her honor, as it is now and will ever be her chief glory and her highest happiness.

We pray to the Lord of the harvest to send out reapers to gather it into his garner. But what *do we* besides praying for it? Do we work for it? Suppose a farmer should pray to the Lord for an abundant harvest next year, and should never, in seedtime, turn over one furrow, or scatter one handful of seed, what would we think of him? Would not his neighbors regard him as a monomaniac or a simpleton? And wherein does he excel such a one in wisdom or in prudence who prays to the Lord to send out reapers—missionaries, or evangelists—to gather a harvest of souls, when he himself never gives a dollar to a mis-

sionary or the value of it, to enable him to go into the field? Can such a person be in earnest, or have one sincere desire in his heart to effect such an object or purpose? We must confess that we could have no faith either in his head or in his heart.

A MISSIONARY INSTITUTION.

The missionary spirit is indeed an emanation of the whole Godhead. God the Father sent his Son, his only begotten Son, into our world. The Son sent the Holy Spirit to bear witness through his twelve missionaries, the consecrated and heaven-inspired apostles. They proclaimed the glad tidings of great joy to all people—to the Jews, to the Samaritans, to the Gentiles, of all nations, kindreds, and tongues. They gave in solemn charge to others to sound out and to proclaim the glad tidings of great joy to all people. And need we ask, Is not the Christian church itself, in its own institution and constitution, virtually and essentially a *missionary institu-*

tion? Does not Paul formally state to the Thessalonians in his first epistle that from them sounded out the word of the Lord not only in Macedonia and in Achaia, but in every place?

No man can really or truthfully enjoy the spiritual, the soul-stirring, the heart-reviving honors and felicities of the Christian institution and kingdom who does not intelligently, cordially, and efficiently espouse the missionary cause.

The missionary institution is the genuine product of the philanthropy of God our Savior. It is the natural offspring of Almighty love shed abroad in the human heart; and, therefore, *in the direct ratio of every Christian's love he is in possession of a missionary spirit.*

A WARM EXHORTATION.

If we cannot evangelize the whole world perishing in pagan and papal darkness, superstition, and error, let us select our fields of labor, domestic and foreign, and send out our missionary evangelists to such fields as promise the most fruit, whether at home or abroad. Unless we do this, I ask, What evidence have we of the

sincerity of our faith in that commission which was given to the apostles, and through them to the Christian church and ministry, till the curtain shall fall upon the stage of earth and time? Is not the whole unconverted world within the area of the missionary field, and within the commission given to the apostles, and through them to the people? "Go ye into all the world, and preach the gospel to every creature." Upon the church, the united church, founded upon the apostles' doctrine and faith, rests this solemn and authoritative oracle.

Shall we not, then, as far as in us lies, as far as God has vouchsafed to us any instrumentality, shall we not send the light of life everlasting to all the world, if God vouchsafes to us the honorable opportunity and instrumentality? At all events, shall we not avail ourselves of every opportunity and create, as far as we can, opportunities to send the word—the gospel of life everlasting—to a perishing world, embracing in the arms of a common humanity, a common paternity, a common fraternity, the whole family of man?

A Tribute To Dr. Butchart.

ELLIOTT I. OSGOOD, M.D.

He was as gentle and tactful as he was patient. It takes a long time for a Chinese woman to summon up courage to visit a foreign doctor and submit to examination and treatment. When such patients came to Dr. Butchart, his manner of handling them was a lesson never to be forgotten. No wonder they learned to trust in him to the very limit.

Dr. Butchart's specialty was in the treatment of the eye. A blind person is a pitiable object. To him the careless treating of a person with eye trouble which was rapidly destroying the patient's sight was a crime. He

worked not only "to open the eyes of the blind," but to prevent hosts of others from going blind. Many were the cataracts he successfully removed, and more were the ulcers he stayed, the reddened eyes he healed, the irregular corneas to which he fitted proper glasses.

He never forgot his primary calling. His hospital was always a church. There the Sunday school gathered, the Christians met to break bread, the poor had the gospel preached to them. The Chinese *knew* that his hospital was for the bringing in of the Kingdom of heaven on earth.

One of the most beautiful testimonials to the love of Dr. Butchart and his devotion to his calling was shown at his funeral, when the medical students who had sat under his teaching pled for the privilege of carrying his body to the grave, a distance of more than a mile. Usually Chinese coolies were called in to do it. The students

arranged themselves into squads for relieving one another. Then with utmost quietness and reverence they took up the coffin and bore it all the way to his last resting place. China has lost one of her best friends, the Church of Christ has lost one of her great and devoted workers.

Chuchow, China.

Laymen and Tithing.

ARTHUR A. EVERTS.

[A stirring three-minutes address delivered at the Laymen's session of our National Convention, Des Moines.]

Men, it would have been a thousand times better for Christ's cause if we had devoted three whole convention days to Stewardship, and these three short minutes to what we might have done if we only, only, had the money! Let us take time, however, to thank God for miraculously saving the church through past years in spite of pink teas, oyster suppers, and official boards who know more about church finance than God.

Aside from its divine origin, tithing should be adopted by Christian Churches because it is a common sense financial plan—the only plan adequate to evangelize the world.

How it must grieve the heart of Christ in these days of marvelous efficiency to know that we, who are to answer his prayer for union, are five hundred per cent inefficient financially. This contrasted with his one plan of tithes and offerings, which would give us more than five times the money, or between forty and sixty million dollars more every year than we now raise for everything.

What does the devil care about our divine plea, so long as he furnishes the financial plans to carry it out? This he seems to have done for the past one hundred and seven years. It must be he who allows us to contribute

for going into all the world the munificent sum of forty-three cents a head, while the annual tithe of the average disciple, man, woman, and child, is more than forty-three dollars. No doubt the preaching of Campbell and Stone worried Satan some, but he soon clipped our financial wings, so that we have never risen very much higher than the woodpile in our own chicken yard.

Here's how he did it: You well know that the silver and the gold are the Lord's; that we are only stewards; that the tithe is the Lord's. Christ endorsed it, even Paul's charity collection for the Jerusalem saints requiring a proportion also. Yet in spite of this knowledge of God's ownership, when our Deacon Smith, representing the Where - the - Scriptures - speak - We - Speak-Folks, presents finance to a new convert he says, "Brother Jones, can you afford to give a dollar per week to the church?" That question instantly knocks God's ownership and Jones' stewardship out of the matter; so Jones, owning everything, replies, "I think that's a little steep for me, but I might afford to give twenty-five cents a week." That is the reason the Disciples of Christ number only one and a quarter million to-day, when we might have numbered ten millions, and have enjoyed Christian unity for ten years.

Tithing is the only plan that carries

God's guarantee of financial and spiritual prosperity. It ties converts to the church, while all other plans tend to drive them away. Tithing will make a church of only ten wage earners, who bring the whole tithe into the church, pay a preacher for his full time; twenty wage earners support both preacher and evangelist. So if any church of this size is advertising itself as a weak and struggling band it is because it is choking itself to death on unscriptural financial plans.

Men and women of the churches of Christ of America, are you not willing to spend your money and your time in educating a Bible people on a Bible finance? The gospel can go no further

than our money carries it, and with our churches ever broke, a lost world has waited, while we wasted a hundred years of opportunity.

Tithing adopted will give us a million converts every year; millions of dollars for union; take care of every orphan in America; double every preacher's salary, and enable us to evangelize the world in this generation.

Christ calls to real men and women to-day in this time of marvelous moment. It may be his last call to a people who have been almost faithless to a mighty trust. Will you heed his call to-day?

Dallas, Texas.

Our Memorial Living-Link in Africa.

W. G. ELDRED.

[W. G. Eldred is a brother of the R. Ray Eldred who gave his life to the Congo, and the Living-link is in his memory.]

In making our church a Living-link in the Foreign Society I have been impressed with several things. And while in a way I had understood them before, some of them were rather a revelation to me.

1. I am impressed more than ever before with the truth that the minister is the key to the situation in the matter of enlargement in missionary work. Unless he has visions of greater achievement for his congregation most of them will be perfectly satisfied with their present attainments. On the other hand, if he has reasonable plans for greater growth, most congregations will respond to his leadership.

2. We must recognize our heavenly Father's partnership in giving the increase after we have planted and watered. With an abiding personal faith and with receptivity of soul, we must go to Him and talk with him about our plans, and ask him to bless

us and guide us. Until we have prayed we cannot do more than pray. And this prayer should be not only for gifts of money, but also for hearts to be warm, and for lives to be more deeply consecrated through the love of Christ constraining them.

3. The next essential is the giving of definite information. The old adage says "Knowledge is power," and nowhere is this great truth more evident than in the leadership of a congregation along lines of missionary endeavor. The minister must know thoroughly what he would teach, and he should impart it clearly and convincingly.

4. The information will necessarily be along two lines: First, along the line of scriptural authority and apostolic example. When we shall stress the missionary commands and the missionary examples of the New Testament as we have stressed the so-called first principles, our people will respond as thoroughly and as unhesitatingly in the one case as in the other. And linked with this scriptural authority and precedent must be in-

formation concerning the d're needs of the great world field. I must emphasize the word *definite*. The information we give concerning the needs of the world ought not to be simply high-sounding generalities on mission work, but rather *definite* instruction concerning *definite* needy fields. I am thoroughly convinced that when our churches are brought face to face with the distressing needs of the unevangelized lands, they will not only respond, but they will be eager to assist their Lord in his unfinished work of world redemption. Yes, I believe they will be so anxious that they will say with Paul, "Woe is me if I preach not the gospel." At least I have found it so in my congregation. I have been agreeably surprised to see how readily one after another of my hearers grew deeply enthusiastic and liberal under the presentation of the two-fold call, the call of the needy world and the call of our high privilege as co-laborers with God.

5. Another important factor in the bringing of a church into the Living-

link class is that the pastor shall set an example in the matter of giving. Until he is willing to give, even to the point of sacrifice, he will not greatly impress his hearers when he talks with them about sacrifice for Christ. Whereas, if he is a living embodiment of his message, he will have power with his people.

6. One of the delightful things about our Living-link is the joy of it. I think our people gave because they really wanted to give. More than five-sixths of the entire amount came in voluntary offerings, without any soliciting. And one week after the completion of our offering, our Sunday-school decided to become a Living-link of the work of our Orphans' Home at Louisville. The church is happy in feeling that it is doing a greater work.

We begin to comprehend more fully that "Inasmuch as" we have "done it unto one of the least of these" we have done it unto Him, and we are already beginning to enter into the joy of our Lord.

Eminence, Ky.

Training of Missionaries.

HARLAN P. BEACH.

In the midst of divergent opinion this seems to be generally granted. Missionary conditions and opportunities demand to-day candidates who are definitely prepared for their exacting and manifold task; this training should be done partly at home and partly on the mission field. Training institutions on the mission fields have already, by limited experiments, proved their value, and also the necessity that they should be placed upon an interdenominational basis, with well equipped plant and the best possible native and foreign staffs. There should be the fullest discussion, by home boards and also by experts on the field, of missionary preparation,

and of the best possible distribution of training, so that there shall be as little overlapping between schools at home and on the field as possible. The sending societies should insist upon some special training of their candidates, advise as to its character and place, and aid financially those who need such assistance. Training should not cease with the first two years on the field, but provision should be made there or at home for occasional periods of later study, in order to perfect the missionary and equip him for the new demands. And all this matter should be made one of major importance and immediacy.

Yale University.

Why Missions Interest.

FREDERICK A. HENRY.

The real interest of missions is interest in folks—in helping people. He in whom we believe and whom also we serve had just this interest. He so loved the world.

There are two kinds of interest: interest in things and interest in people. The former is good, but the latter is supreme. The Master bade his followers to carry help—his help—to all the world. The still unfinished story of it all is a story of many things. It abounds in world-episodes of science and romance, of business and politics, of character and achievement.

But the human interest is first. To lift into light peoples that for countless generations have been hopeless and

benighted; to bring cheer and healing to whole races brutalized with cruel fear and pain; this is to render in Christ's name unto others the same priceless service that he did for us.

The horrors of the war in Europe excite our deepest sympathy and generous impulses. But the abnormal suffering in Europe now is surpassed by that of ordinary existence in the far larger areas of Africa and the Orient always. A narrow provincialism may refuse to be interested in things beyond the seas. But the awful plight of people there must taint with guilt the heart that refuses its sympathy and help to them. The love of Christ constraineth us to go unto all the world.

Cleveland.

Temperance and Missions.

MRS. HENCE ORME.

We know how the liquor traffic has cursed our own land, but few of us realize the extent of its force and power in heathen lands.

Here in America it has filled our jails, our alms houses, our prisons, penal farms and insane hospitals, and our States from ocean to ocean and from the Gulf to the Great Lakes abound in institutions which care for run's victims.

Every Lord's day morning, on every United States battleship, as the hour for worship approaches, Old Glory is lowered and in its place is run up a pennant, a white field with a blue cross, emblematic of national righteousness. The stars and stripes are drawn under the cross signifying our nation's subordination to Christ, proclaiming in the language of flags what the Supreme Court of the United

States declared in 1892—this is a Christian nation. We say to the world "The law of Christ is the law of nations," and yet how far have we digressed from that decision.

Missionaries tell us that Christian nations, through their greed for gain, are making ten drunkards where they make one Christian, and that we could multiply the conversions by ten if we could eliminate the saloon.

W. E. Gladstone said: "The purpose of law is to make it as hard as possible to do wrong and as easy as possible to do right." In other words, to create a moral environment for the individual that will lessen his chances for lawbreaking. How far have we extended this privilege to those who need it?

More than half the world's surface is under Christian government, and the

remainder largely under their control. If we had really Christianized our political life, the world would soon be brought to Christ, but the government back of the missionary is often his greatest hinderance rather than help, because of its attitude toward the opium and liquor traffic.

Recognizing this fact, we must face the situation as it exists to-day. Commerce, with the assistance of politics, has done this, and no one who has had a voice in either is entirely innocent. The women of America are not guilty of legalizing the liquor traffic.

Perhaps Africa has suffered more than any other country because of the liquor traffic of Christian lands. The northern part of Africa is the Moslem country, controlled by the Mohammedans, whose religion not only prohibits drunkenness, but the use of liquor. The west coast, a strip of country probably nearly a hundred miles wide, is called "the long bar-room of Africa." Here three die every minute from the effects of alcoholic drink.

The Congo district is the only prohibition district in Africa, and it is under prohibitory law for commercial reasons. Traders realized that they could not send into the jungles after rubber natives who used liquor, consequently that part of the country was placed under prohibition laws.

The central district of Africa is known as the high license district. High license in Africa, as well as America, has failed to lessen the evils of intemperance.

The southern part of the continent is under English rule, and here the liquor traffic exists under law.

Africa sends to Europe and America the toll of her forests and plantations. Is it fair to her that in return, in her unprotected state, our country should send her that which means death and destruction? The schooners, rum la-

den, have been called the submarines of legitimate trade, and it has been estimated that each one carries seven millions of drinks to African shores. Oh, the pity of it that Christian America should so far forget divine principle, and should participate in a propaganda that, as Bishop Hartzell, Methodist Episcopal bishop for Africa, says, sends more men to hell than the missionaries send to heaven.

China has been truly Pauline in her efforts to forget the things that are behind, and she has tried very hard, though against odds, to press on toward a prize of high calling.

Western civilization has sent much of good to China, but along with the desire to have the modern equipment of western life, we have sent our vices, and the Chinese have no way of knowing that all Christians are not alike in this country. It is against these wrongs the missionary must contend.

Nearly ten years ago China said, "We will no longer smoke opium, and we will cease to raise the poppy." Pipes were made into bonfires, opium burned in public, and China was well on the way of forgetting the past, when an army of men representing the American Tobacco Trust invaded China and began a free distribution of cigarettes. Their slogan is "a cigarette in the mouth of every man, woman and child in China," and up to date \$5,000,000 worth of cigarettes have been given away.

In Canton the merchants place a package of cigarettes in every roll of drygoods bought by the women of the city. Little children of three or four years have been seen to smoke. Mothers have been known to blow cigarette smoke into the faces of the infants nursing at their breasts.

How great is the task that confronts the missionary to-day, and he is laboring faithfully with the children to teach them the evils of the tobacco habit.

Has poor India escaped the vices of the civilized world?

On September 23, 1915, the following resolution was passed at the Methodist Episcopal Conference of North India:

"In view of the deplorable drink habit among Indian Christians and consequent reproach in the eyes of the Hindus and Mohammedans, resolved that a suggestion be sent from this Conference to the secretary of every Christian mission in India asking them to consider the advisability of promoting a national alliance of total abstinence among Christians in India."

The Anglo-Indian Temperance Association is appealing to the war office not to place the temptation for drink in the way of Indian troops, many of whom belong to abstemious castes.

The saloons in India have been placed, many of them, on public highways, which the very poor people frequent, and since they are the bulk of the population, they must pay most of the liquor tax.

The shoemakers' caste have agreed that any one of their number caught using liquor shall be expelled from the caste. The people of India do things by caste. One caste decided not to drink, and the government issued a license for a saloon to be opened in their locality.

The Europeans use more liquor than others, consequently the responsibility of the liquor traffic rests with government officials.

In 1914 a number of educated Ceylonese endeavored to persuade the Secretary of State for the colonies to refuse his sanction to the proposal of the Ceylon government to build and own the distilleries sufficient to supply the whole island with arrack. This proposal aroused great opposition among the Buddhists and Mohammedans.

What of the Sunrise Kingdom? Americans established the first brewery

in Japan, and in 1915 the official report gave the actual number of gallons of beer brewed in Japan as 11,415,533, and of sake (whiskey), 185,846,700.

Japan is beginning to realize the immensity of the drink evil. The Hon. Taro Ando, Japanese Consul to Honolulu, wrote from that place, attributing the cause of the debased condition of Japanese subjects in Honolulu to drink. He recommended temperance as the only cure, and asked the government for funds for this purpose. His report was accepted as true, and a large sum of money appropriated for temperance reform.

Japan is awake to the fact that no nation can be wholly strong and virile while it uses alcohol, and that drunkenness always follows in the wake of strong drink.

In four years the increase in the capital stock of sake brewing companies has increased 400 per cent and the use of the drink has increased proportionately. Japan is flooded with foreign liquors. Sake contains 10 per cent more alcohol than beer, consequently has a greater power of intoxication than beer. In view of this fact, the idea has gotten abroad in Japan that the best way to protect a native race from its own poison was to irrigate it with pure (?) wholesome (?) beer.

What does all this mean to the cause of missions? Can we entirely ignore the fact that for every missionary the church sends to heathen lands liquordom sends 70,000 casks of rum? Can we shut our eyes to the awful degradation and sin that results from a debauch in liquor? Can we forget that Jehovah said "Cursed is he that puts a bottle to his neighbor's lips"?

The missionary is the envoy of the church of Christian lands. Those who sit in church pews are responsible for the existence of the liquor traffic, and until they get a new vision and strength to make their vision real, men

and women will continue to be lost instead of saved.

No missionary can go to any foreign land and get away from the vices of western civilization, and this fact still remains that until the church has a new conscience and arouses itself, the work of the missionary will continue to be doubled.

May God speed the day when the Christians of our nation will cease to consider the dollar side of the question alone, and may the time soon come when those who pray "Thy will be done," may be willing to co-operate with God in doing his will.

Greenwood, Ind.

Getting a Call.

THIS MAN RECEIVED A CALL.

In its extremity a pastorless church in Ohio used its missionary money for current expenses. An Oberlin student was called, and the first thing he did was to have them "dig up" enough money to make good what they had taken from the missionary fund.

"Now," he said, "we must raise our apportionment for the present year."

Under his courageous leadership this was done; the whole apportionment was met. Then he told the State Conference that the apportionment for his church was too low, and asked them to raise it \$100. The next year he raised the additional amount. Then the church raised his salary \$200.

About this time his fame began to spread, and he received a call from one of the largest churches in the interior and accepted it.

SUCCESS TO HIM.

How well the above contrast illustrates what many have seen in our own churches. The missionary preacher blesses the church, enlarges his own life and is fitted for larger service. It is encouraging to note the growth of the missionary spirit among the preachers. They are bringing the churches to a wider and better life. These are days of open doors for preachers of purpose and passion. The church will, in most cases, follow the leading of the preacher. If he has information and real interest, he will soon give the church inspiration to help evangelize the world. Let us be encouraged over the wonderful progress that is being made.

THIS MAN DID NOT.

He preached an excellent sermon. He was quite good-looking, and he prayed for everybody in sight—deacons, ushers, the Sunday-school superintendent, the aged, the infant in arms. He was the most likeable candidate they had heard. *But he did not get a call.*

For years that particular church had been interested in missionary work throughout the world. They had come to consider such interest as essential to their Christianity, and for a minister not to have the extension of Christ's Kingdom prominently in thought was to them almost inconceivable. So when they listened to his prayer and not one petition went beyond the walls of their own church, they said, "He will never do for us."

Some may say that this judgment was unjust and unwarranted; but was it?

THINK IT OVER.

—*The Missionary Herald.*

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THE MISSIONARY INTELLIGENCER is the meatiest magazine I can find.—Ellsworth A. Cole.

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Bowling Green, Ky., is just taking the every-member canvass and will make effort to increase mission budget by one hundred per cent. Near that goal now.—LeRoy M. Anderson.

The achievements of the past and the program for future service make the Foreign Society a most worthy channel for our missionary activity.—Howard J. Brazleton, Mayfield, Ky.

One of the greatest missionary biographies ever published is "A Master Builder on the Congo," by A. F. Hensey. One preacher says it is the greatest biography he ever read.

The introduction is written by President A. McLean. It contains nearly 200 pages, bound in cloth, and the price is only fifty cents. Order to-day.

The new Endeavor Day Program, "Life Lines Across the Sea," prepared by Lucy King DeMoss, is a gem, full of interest and information. Every Society of the Brotherhood should plan to use it Endeavor Day, the first Sunday in February. Pastors, do not allow your Endeavorers to miss the educational value of this program. Order supplies at once. Address S. J. Corey, Secretary, Box 884, Cincinnati, Ohio.

The Foreign Society Annual for 1917 has met a very cordial reception from the missionary pastors and Sunday-school superintendents. It contains the Prayer-meeting topics, Endeavor topics, and the Sunday-school lessons for 1917, and other valuable information. B. A. Clanner reflects the testimony of hundreds when he says, "I do not know of a more useful little book for a busy preacher." Single copy fifteen cents, five or more copies ten cents each, cash with order.

"Damoh Doings" is the title of a new sixty-page illustrated booklet, composed of interesting stories and incidents of happenings at the Damoh, India, Orphanage. Historical, biographical, full of human interest, it is the best thing that has been published on the Orphanage. For nearly twenty years the Endeavorers have provided for this most interesting and Christlike work. Splendid results have been accomplished. This booklet is neatly bound and sells at ten cents.

Address The Foreign Christian Missionary Society.

Personal Mention.

News comes of the death of Mrs. Diantha H. Taylor, Lanham, Md. She passed away on September 24, at the home of her daughter, Mrs. Harriet A. Gray. She has been an annuitant of the Foreign Society for many years and a good friend of the work.

Mrs. Sarah Noe, Augusta, Kansas, who was called to her reward November 20th, was an annuitant of the Foreign Society. She was interested in all missionary activities and was a good woman. We extend sincere Christian sympathy to C. R. Noe, her devoted husband.

R. M. Giddens died at Nashville, Tenn., November 24th. He was a preacher of the

gospel for more than forty years. The work of the Foreign Society was dear to him. He was a Life Director of the F. C. M. S., and one of its annuitants. A faithful disciple has been called to higher service.

Mrs. Louisa B. Cole, of Ohio, sends us \$100 on the Annuity Plan. This is her ninth gift, and her total contributions amount to \$3,100.

W. F. Richardson, who has been the minister of the old First Church, Kansas City, Mo., for almost a quarter of a century, has resigned. He has done enduring work. He is one of our most practical, conscientious missionary men. His influence in Kansas City has been wholesome and widespread.

Biographical Sketches of Our Missionaries.

MR. AND MRS. LESLIE WOLFE.



[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

Leslie Wolfe was born at Belle Center, Ohio, May 2, 1876. He received his education in the common schools, in Eureka College, and in Drake University. In June, 1906, he was graduated from the latter institution, receiving the degree of A. B. In the year 1889, at the age of thirteen, in Lawrence County, Illinois, he was baptized. He grew in knowledge and Christian activities.

Carrie F. Austin was born in Mankato, Minnesota, September 19, 1881, and received her education in the schools of that city. She was baptized by Professor Frank H. Marshall in the year 1893. She is a happy, hopeful worker on the field, and has done good service. Not only so, but she has strengthened her husband's hands in many ways. They have been a strong force in Manila.

Leslie Wolfe and Carrie F. Austin were married at Amboy, Minnesota, June 16, 1903. To them three children have been born: Edith, aged twelve; Eleanor, aged seven; and Catherine Frances, aged two. The whole home life is beautifully Christian. The influence before the community is wholesome.

Mr. and Mrs. Wolfe were appointed missionaries to the Philippines and reached Manila October 29, 1907. Manila has been their home and the center of their operations ever since, except the year they were at home on furlough. Within a few months after their arrival Mr. Wolfe baptized three Chinese in Manila Bay, the bay in which Dewey sank the Spanish ships, and three days later

an American and a Portuguese. The first Filipino led to faith was baptized on November 18, 1908. Since that time he has baptized great numbers. His work has been chiefly evangelistic. In this work he takes special delight.

Almost as soon as Mr. and Mrs. Wolfe began their missionary career, and while they were studying the language of the people, Mr. Kershner turned over the English service in Manila to him, that he might devote himself wholly to evangelizing in the Tagalog tongue. A few months later Mr. Kershner turned over the superintendency of all the work in the city, that he might give all of his time and thought to the work in the provinces adjacent to Manila. At that time there were three native congregations in Manila and one in the suburb of Pasay. Mrs. Wolfe assisted in classes in Bible Study for the preachers, the women and the children.

Mr. Wolfe is an evangelist and preaches in Manila and in the provinces. In that part of the field there are twenty-eight churches. He visits these churches as he is able and assists the evangelists in charge. He visits scattered disciples and districts that are calling for help. In addition to preaching, he has the oversight of the Sunday-schools in and around Manila. The enrollment in these schools exceeds one thousand. Besides, Mr. Wolfe edits and publishes a paper in the Tagalog dialect. This keeps the churches informed as to the progress being made, the difficulties encountered, and the triumphs won. This paper has a paid subscription of more than fifteen thousand. Its teaching and influence is far-reaching.

While at home on furlough Mr. Wolfe served for several months on the Men and Millions team. No man could be more willing and obliging. He was always in his place, and ready to speak or to be silent, to assist in putting up the maps and charts and taking them down. His serviceableness was a pleasure to all with whom he had to do. He is a genial, delightful personality and wins and holds friends.

Leslie Wolfe is a large and good-natured man. In the Philippines he has enjoyed perfect health. The germs of fever have found no weak spot in his system thus far. Mrs. Wolfe is a quiet, domestic woman. After caring for her home, her husband and her children, she does as much in the mission as she is able. Her husband pronounces her the better missionary of the two.

AMONG OUR MISSIONARIES.

About the Workers.

Fred E. Hagin, the enthusiastic and optimistic and efficient missionary of Japan, writes as follows: "We do not do enough of rejoicing and praising. The angels are at it all the time. We too will do more when we get where there are no infirmities of the flesh and spirit."

W. L. Burner, Matanzas: We are rejoicing in gradual and satisfactorily increased interest in the work. There seems to be a movement all along the line. Cuba is vibrant with opportunity if only we are wise enough to grasp it. We rejoice in the increased support given.

Dr. George E. Miller, Mungeli, India: "My vacation at the hills did me much good. I had been living in an unfinished bungalow and it was very hot. The new bungalow is a joy. We need another very much for the single women. We and they cannot live in the same bungalow. When Mrs. Miller is away my office must be removed. I have from sixty to seventy patients a day. I baptized eight lepers recently."

H. C. Saum, Mungeli, India: "We had a very interesting and busy month in September, and this present month will exceed it. We shall have a revival for several days in both Pendridih and Mungeli churches. I go to Pendridih to-morrow to begin. D. O. Cunningham, of Bilaspur, will exchange with me in doing the preaching and several Indian

men will also assist in various ways. Much good for Christians is expected from these services. I have five baptisms to report."

Herbert Smith, Lotumbe, Africa: "Here are some of the things happening at Lotumbe right now. We have 122 inquirers. Over forty of our evangelists are in from the field. I have given the last two weeks to the care of these people, and expect to help them some more. Some of these inquirers and evangelists walked 150 miles. Some slept nine nights on the way. We have at least 150 inquirers who could not come to the station at this time. The church is in good spirits. As I write, one man comes to tell me he has forgiven his brother, and he will shoulder a burden which is not his."

Mrs. Eva R. Baird, Luchowfu, China: "I teach two hours a day in the girls' school, which, with study, consumes my forenoons. We have resumed our Sunday afternoon meetings for non-Christian women and our Wednesday afternoons for inquirers. I entertained my Bible class of Christian women who can read. They are willing to help in the outside work this year as they are able. Of our recent baptisms two were school girls, whose faith has truly removed mountains of opposition. The Christian women welcome Miss Collins and Miss Wilkinson. The woman's work seems to have a good healthy start this fall."

Letters from the Field.

INDIA.

A VACATION AT NAINI TAL.

MRS. CORNELIA A. BENLEHR.

My children and I have had the privilege of spending the summer months in Naini Tal, a hill station in the Kumaun hills of the Himalayan Mountain ranges.

In a way this is rather a questionable privilege which missionary children and mothers enjoy, for over against it is the inevitable separation for a number of months of the year from the mission home on the plains. However, the health, development, and education of the children must be considered, and there is no other alternative. It is really a great compensation to have the children in such a beautiful and healthful environment.

The climate is good and the surroundings are ideal so far as the wonders and beauty of nature are concerned.

Naini Tal is a beautiful and picturesque station. The resort is situated on the slope of three hills whose bases surround a beautiful lake. The name, Naini Tal, means "The Lake of the Goddess Naraijani." The highest hill is 8,500 feet above sea level, and the level of the lake is about 6,350 feet. Kumaun is the holy land of the Hindus. It is supposed to be the resort of their gods in olden times. For ages holy pilgrimages have been made to sacred places within its borders. There are a number of legends about Naini Tal, kept and handed down from one generation to another. The goddess of the lake is supposed to reside, in these modern days, in a

cave on the southwestern border of the lake. This cave is greatly venerated, and at certain seasons of the year holy festivals are held in the goddess' honor. Almost every day processions of women may be seen with garlands of flowers and trays of sweet meats, going to the cave to worship. There is an element of fear also in this worship, for they really believe that the goddess requires each year the life of one Hindu, through drowning in the lake. Considering the amount of holy (?) bathing in its water, it is not strange that there may be at least one person drowned each year. There is a temple consecrated to the goddess, and the bells can be heard almost every hour of the day as the people go to worship.

The Methodist mission has two churches in the station and a very successful native mission work. They have quite a bit of valuable property, the most important of which is Philander Smith College for Boys and Wellesley High School for Girls. These schools are a great boon to missionaries who partially educate their children on the field.

All through the summer we have had delightful fellowship with the Methodist missionaries.

REPORT FROM BILASPUR.

J. E. MOODY.

We are greatly enjoying our work here. The district is called Chattisgarh Circle,

which means thirty-six forts. The only visible forts to-day are the strong fortresses of sin, superstition, ignorance, immorality, child marriage, wife-beating, the use of a hot iron on little babies' bodies to drive out spirits, and eating dead animals without regard to the disease of which they died.

We are starting a special campaign for winning souls, trying for a mass movement. We need the prayers of those in the homeland for the success of the meetings we are holding. The next six months will be a special season, when we want many at home to concentrate their minds and prayers on the work in India. We do not mean that we are only going to work hard in the next six months, but we want this to be the starting point of a great movement which will reach some of India's millions. The Mohammedans are working hard against us in this section. Nevertheless the prospects are very bright. We have just started a new work here in Bilaspur. This is a boys' hostel, of which I have charge. In a few years this will be one of our largest schools for the education of our own boys, as we are in the midst of a section of country that is fast ripening and preparing for a Christian community.

We are learning to love India and her people more and more. I am hoping to start a work this fall on the plan of the Y. M. C. A. work for the non-Christian and Christian young men.



KILLING A WILD BOAR.

David Rioch, Jr., shot a wild boar at a distance of thirty yards, three miles from Damoh, India, near the great Orphanage of the Foreign Society. The wild boar is very ferocious. This one weighed about 200 pounds. It is delicious meat. David was only sixteen years of age. The boys with him are from the Orphanage. Our young David has shot many deer as well. He is now in America pursuing his studies, preparatory to returning to India to give his life to the mission work.

VILLAGE WORK IN THE WET SEASON.

MISS JENNIE FLEMING.

The roads are very bad now during the rains. In fact there are no roads, but we go along the foot paths made by the people as they come and go. I had quite an interesting trip. As there has been so much rain the last two weeks, the river was in flood. So I crossed here at Mungeli, as I could go in the boat here. The servant took my horse across. She is so gentle and good about crossing streams that I could have ridden her across, but the water came way up on her body, so I would have gotten quite wet. Just about a mile farther on there is a ditch which is full when the river is in flood, and some men there told us we could not get across without getting wet, as the water would be neck deep. So we hunted and found a ford farther up, but the men said it would be hard for the horse to climb up the opposite bank with me on her back, and the syce took her across and the cook carried me on his back. I was afraid he would drop me in the middle of the stream, but I got across all right. It is fourteen miles out to Bhulan, and the roads are so bad that it took me four hours to get there. When we were in sight of the schoolhouse, it began to rain very hard, but the road there was so bad I could not hurry, and got wet when just a few minutes away. As it was not raining the next morning, I took advantage of it and visited the three villages near Bhulan, in which we have Christian families living. These village roads are not roads at all now. Part of the time the path went through rice fields where the water and mud were almost up to the horse's knees. But I never mind this, for there is no danger. Then the path would go up the embankments between the fields. These are all right when they are wide enough, but when they are high, narrow, and slippery from recent rain they are trying on the nerves, for I was wondering all the time when the horse might slip with me and send me down into the mud and water. But the part I like least of all is when the path goes across unplowed ground, for the road is full of holes, and some of them are very deep. As it had rained the night before, a good deal of the ground was covered with water, and it was very hard to see these holes. The horse went down a number of times, but did not throw me off. Another thing that is trying is that often when the ground looks all right, it goes down when the horse steps on it. As I was going along I could not help wondering if it was not almost as exciting as a ride on a scenic railway. I am sure it kept

me wondering what was going to happen next. And just think, I got all of this excitement for nothing!

I found both the husband and wife ill in one village, and they were so glad to see me. The woman said, "I was just thinking the other day that I believed that if the Miss Sahib knew we were ill she would come, even if the roads are so bad." They seemed so grateful that I had come, even without knowing they were sick. I have a great deal of sympathy for these village Christians. Many of them cannot read, and are so ignorant, and they are often so far away from any other Christians that it is very hard for them. I try to get out to all the villages as nearly as possible once a month. To some I go oftener, and to some less. But I have been able to get out all during the hot weather and thus far during the rains. We will probably just have about one more month of rainy weather. We are always glad to have the rains come and put an end to the terribly hot weather, but by the time we have had three months or more of rain we are just as glad to have it stop. Sunday I had with the little community at Bhulan. I took the morning service, and in the afternoon had my class with the women and visited them in their homes also. I got back without anything of special interest happening, and was quite tired and glad to be in the bungalow again. Dr. and Mrs. Miller will come down from the hills this week, and you may be sure I will be glad to have another missionary lady at the station, for I have been without the companionship of another woman for so long.

Mungeli.

LIFE MORE ABUNDANTLY.

G. E. MILLER, M.D.

On a night in May I lay out under the stars. The day's work was done. The cool breeze fanned the mosquito curtains and swathed my body in refreshing waves. I was content with all the world. The sky and the stars were above me, the chirp of the crickets was all about me, and "Something attempted, something done," had earned a night's repose. I was drifting away into the Nirvana of slumber when suddenly the spell was broken. Through the harmony of the insect choir came a discord, raucous and strident voices raised in a village quarrel. Ever louder and more wrathful rose the din, and night lost her charm, especially when I knew that those were Christian women who were so loudly and passionately abusing each other.

I had been thinking of that beautiful passage, "I came that they may have life, and may have it abundantly," a passage which I often quote, and which is fraught with so

much meaning and inspiration. When I heard this angry altercation, I wondered where is that abundant life? They are Christians, but what has it meant to them? Then I thought of what they had been all their lives, and from whence they had come; and I also thought of those other women who do not quarrel, who are quiet, kind, and dignified, good mothers of promising children, and I took courage again. These are realizing the promise. And I also knew that the second and third generation of these same quarreling women will produce many a one worthy of womanhood.

At last the quarrel died down from sheer lack of breath and energy; the chirp of the insect choral went on serenely as though there never had been a discord in all the world, and the sky and stars were smiling on, fit emblems of the immutability of God's purpose. I was again succumbing to the lethean influence of the night, when over in the town a native band began to play. Drums—the Indian loves drums—boomed and rolled and rattled, and an Indian flageolet was shattering the ether with its vibrant waves. At home, in a circus or pageant, that band would mean nothing but entertainment, something new, a block from the mosaic of the East; but that night it meant more to me. It was a wedding band, helping to celebrate the wedding of two little children, who knew nothing of what the ceremony meant, and who may be antitheses when they grow up. I thought of boys and girls living together as men and women before they know the meaning of manhood and womanhood. I thought of mothers of thirteen and fourteen, health shattered, no interest in life, hardly any in their babes; and the thought came to me, surely for them Christ said, "I came that they may have life, and may have it abundantly." Some day it shall be their heritage, as it is already the heritage of our Christian girls who are married in their womanhood, and who have the liberty of choosing their life's mate.

Next my thoughts turned to the little children of India, those little brown-eyed, timid, affectionate, buff and biscuit and chocolate children which always captivate your heart when you know them aright. I thought of the obscene songs and stories which they hear from day to day. I remembered hearing a lad of twelve singing a song unprintable, the very thoughts of which would turn a man to a beast were he to give them a resting place in his mind. I thought of little baby girls sold for immoral purposes; and then I knew that when Christ took little children in his arms and blessed them, it was just a foreshadowing of what he would do

for all children. He came that the little ones may have life, and may have it more abundantly.

I thought of the work already being done for the little ones here. I thought of the redeeming of little ones from a life of prostitution, especially that work being done in southern India by Miss Carmichael and her fellow laborers, and the smiling faces of little Tara and Evu haunted me like a vision of cherubs.* I thought of the little ones I know, of little Prasannu, who lays her soft cheek against mine, and whose countenance radiates gladness from her pearl-teeth smile to her dancing eyes. I thought of Stephen and Phillip and their little sisters down in Pendradihi, and of how their faces light up with welcome whenever I see them. I thought of the little boys and girls home from our boarding and industrial schools, and I knew that already the children of India are having life, and having it abundantly. Worldly power may retard the children for awhile from their birthright, but it cannot prevent. Christ has bequeathed to the whole wide world the rich legacy of the abundant life, and it shall have it.

Mungeli, India.

PHILIPPINE ISLANDS.

A VISIT FROM A HEAD HUNTER.

FRANK V. STIPP.

The other evening as Mrs. Stipp and I returned from a short walk, we were met by an unusual visitor. His name is Miguel



Roosevelt Damagap. He is a member of the Igorote tribe, the name itself meaning "naked savage." This tribe is still the most savage of the notorious head-hunting tribes of northern Luzon, and occupies the eastern slope of a long range of mountains, and our people the western. Since coming here, I have been very much interested in

the superstition and traditions of the people, since they throw considerable light upon their way of thinking. I have wished for a long time to get some first-hand information of the savage tribes, who are almost inaccessible to one who is not a mountaineer.

So on this evening I took my pencil and entered upon the role of a newspaper correspondent, and Roosevelt, as he prefers to

*Tara and Evu are pictured in "Lotus Buds," Miss Carmichael's book, which every one interested in missions should read.

be called, was willingly, but quite unknowingly, "interviewed." He is one of the very few of his tribesmen who have found their way into the higher schools of the land. He came to Laoag for the purpose of entering the high school. Therefore we were able to conduct the "interview" in the English tongue, and not in the Ilocano, which is more or less universally used by all of the tribes of this region, although they have separate dialects of their own.

I suggested that it was somewhat strange that he being an Igorote had become interested in getting an education, and this brought out an interesting story. "It is strange to me, too," he said. "I did not intend to study. But one time a negro soldier came to our village. He had many books and papers and read a great deal, and he often laughed as he read. I wondered very much at this. I often looked long at the paper, but I could see nothing to make me laugh. Then he told me he would teach me and he showed me the A B C's. Then he sent me to a school and also sent gifts to the teacher to give to me if I attended school and got my lessons as I should. I did not like the books and the lessons, but I liked the gifts, so I stayed in school. It was then that I chose my name, because before I only had one name like all the rest of my brothers. Once I saw the negro using his fountain pen, and so I found a nice stick and tried to write, but it would not. Then the negro showed me how the pen worked and gave me one which I learned to use and which surprised all my brothers very much. Finally I began to like to study, and now I am in the high school." "But your people have no schools," I suggested.

"Yes, they have some; but they have very little money for books and things. But what they need is the gospel. There are thousands of my tribesmen who do not know the story of Jesus Christ, but they need to know it. If we had a missionary, perhaps all the people would like to be baptized, but in the region near us we have no missionary, and only one religious teacher (a native) who visits the villages sometimes."

"Would it be safe for an American there?" I asked.

"They would not hurt an American who came to be their teacher. Perhaps some powerful chiefs would take him as their teacher and keep him."

"But what do you eat up in the mountains? You cannot raise rice, can you?"

"Camote," he replied. The one word seemed to spell the whole bill of fare. The camote is a large, dry, hard sweet potato, which will grow almost anywhere with but

little care. "And sometimes we make trips down into the lowlands to get some dogs," he added. These are the dog-eating people of the Philippines.

"But why don't you raise your own dogs for eating," I suggested.

"Dog can't eat camote," he replied briefly. "We have nothing to feed the dogs."

I then produced a large spear which I had bought some time before. His eyes glistened, and he grasped the thing in a familiar way. "Head-hunting spear," he said in his brief way. "This is not used for decoration or for any little work, but for head-hunting," and then he showed us how to tell. It is a large six-foot spear, and seemed to fit his hand remarkably well, and I just thought I would not care to have his savage instincts return to him just then. Then he continued: "I know a man who has a hundred skulls to decorate his house. He is very happy and not afraid to die, because all these will be his servants." Then he added thoughtfully, "But I don't know what he will do with these skulls in the future." I could see in him a curious mixture of the Christian and the heathen.

"But head-hunting is not permitted," I suggested.

"The government can't stop it, because it is our way. There are certain days of the year when it is time for us to avenge ourselves and seek a skull. We could not forget those days in a million years." I then showed him a mask which is used by the warriors when on a dangerous expedition, but he passed that by with the remark, "They worship that thing, and I wonder why, since they made it with their own hands."

"Your people don't know the true God, do they?" I asked this to lead him off into a discussion of their religious beliefs.

"No, they only know Buni, the sun. They call him chief of all the gods, but he has many helpers and attendants. They can see gods in the trees and stones and animals. But they need the 'true Bible' and the story of Jesus, and when I have finished school I must go to them and tell it to all my brothers, for they can't come to the lowlands to study as I have, but they must know about Jesus." As he arose to go, we felt that we knew each other better than before our talk, and that we could be mutually helpful to one another in the working out of our plans.

Laoag, P. I.

A BOOK SOLD, A SOUL SAVED.

W. H. HANNA.

There are many villages in the Philippines that can only be reached by the traveler on horseback or afoot. The trails are narrow,



HOME OF THE PRINCIPAL OF THE BIBLE COLLEGE, VIGAN, PHILIPPINE ISLANDS.



INFLUENCE IN THE HOME.

The above is a picture of Miss Velasco, Vigan, P. I. Miss Velasco is a visiting nurse. This shows her on duty. She goes into the homes of the people and teaches the mothers how to care for their babies, and how to cook and manage their homes in a sanitary way. This is valuable service to the needy peoples.



TWO BLIND PEOPLE.

Two blind people were restored to sight in the hospital at Vigan, Philippine Islands, conducted by Dr. L. B. Kline. There have been four others since that have received their sight.

fords are deep, and river boulders impede the way, but in the out-of-the-way places one meets with some of the most sincere souls.

In 1907 I made a trip on horseback, doing the work of a colporteur and evangelist up the Vintar River to the east of Laoag. My saddlebags were stuffed with Ilocano tracts and Scriptures. As I came to the occasional small settlements, I dismounted under a tree or in the shade of a house and began to sing. When a goodly company had gathered I set forth God the Father in heaven and Jesus Christ, his Son and the Saviour of the world. Not much immediate fruit was expected, but I strove to awaken such curiosity in the minds of the hearers as would lead them to purchase an Ilocano Testament. In the place called Lipay, a middle-aged man bought the Book of books, and I passed on. The journey was only as far as to Tamdagan, where was a single family who were brethren in the Lord. I recall to this day the odor and flavor of some jerked venison, which, with rice, made my evening meal. The meat had neither been jerked high enough nor far enough to keep it from contracting a sure-enough smell and detestable flavor. I saw there the only two persons whom I ever saw who were utterly devoid of ears, for they had neither auricle nor aural canal. They were a father and son. That night I preached and sang by the light of burning pine chips.

It has never fallen to my lot to make that journey again, but early in this present year Dr. Pickett, of the Laoag station, retraced my course. In the village of Lipay he found the man who had bought the book nine years

ago. The book had been well used by its purchaser, and there had been born in his heart the desire to openly confess and obey the Redeemer. The Doctor reports that in all his ministry he has never met with a convert who knew the way of the Lord better or who was better prepared spiritually to come into Christ.

Our Roman Catholic friends wish to know where is the commandment which Jesus gave to go out and sell or distribute books. They seek to mislead people by telling them that only those who can read can become Christians of our type. They are set to burn or otherwise destroy the Book of books, but thanks be to the Lord whom we serve, they are unable to find all the books, and they cannot gain possession of all. Whether by tongue or pen or ancient book, we are set for the defense and proclamation of the gospel.

Vigan, P. I.

VIGAN PRESS REPORT.

D. C. MC CALLUM.

Our press has enjoyed a good year, taking it all in all. We have not been able to get ourselves into a self-supporting condition yet, but we are still hopeful that the time will come when we shall not need any monthly grant from the Society at home. We felt the effects of the war somewhat, but still there was a good growth in most of the phases of the work.

1. *Publishing.* The *Dalan ti Cappia* has gone forth the usual number of times, and



THE BLIND RECEIVE SIGHT.

This man was totally blind from cataract. He now sees after an operation by Dr. W. N. Lemmon in the hospital at Manila. Such cases of cure have great influence among the people.

we gained several hundred subscribers. We now issue 4,000 copies weekly, but this represents a subscribers' list of something over 3,800. The price remains the same, but we have received a good many medio pesos because people have failed to pay up within two months after their names are sent. We have enjoyed some advertising patronage, but we have to take it at a low figure, so the revenues from that source seem small. We have not been able to connect with any amount of provincial advertising since the Romanists control that.

We have published the *Philippine Christian* the usual number of times, running late occasionally, but everlastingly, if we waited for the copy to come and did set ourselves to make quite a little of it. Twelve hundred copies is the monthly issue.

During the year we issued 800 copies of the Condensed Biblical Encyclopedia, by Johnson; 600 copies of the Police Manual in Ilocano, and 2,000 copies of a work on Gentleness. More than 80,000 separate tracts have been issued, the bulk being against Sabbatarianism.

We have begun to publish a revised edition of Williams' Dictionary in Ilocano, but the work moves slowly.

As to finances, we exhibit the following: The year was begun with a deficit in the fund of the press of 275.74 pesos, and bills payable to the sum of a few centavos over 500 pesos.

We received from all sources, including 100 pesos from the Manila station on a loan, 3,404.76 pesos. Funds received from the F. C. M. S. during the twelve months amounted to 1,113.65 pesos. The expenditures were 3,998.01 pesos. There were due bills to the amount of 462.24 pesos. There are bills receivable to the amount of over 300 pesos, some of which I fear we shall not realize on. We live and learn whom to trust for printing. The books show a cash balance of 304.07 pesos.

We have established business relations with the United Brethren Press in San Fernando, and they are selling or using as premium more of our publications than we are getting out ourselves.

We have begun to push the matter of subscriptions by the inducement of premiums, and are having some success, though the amount of the premium is only one fourth the subscription price in merchandise. We have not been able to get our gasoline engine to run, but have gotten a communication from the firm of M. W. & Co., and they suggested ways to find out the trouble, and we are hoping to get it into running shape, although the residents overhead do not relish the constant succession of explosions.

The present year promises to be a good one for us, since we are to issue a political paper and the high school annual at a good price. The clerk in the press has proven to be of



CHRISTIAN HOSPITAL, VIGAN, P. I.

The above shows a corner of the kitchen in the Vigan Christian Hospital, Philippine Islands. During the month of March, 1916, 56 persons were admitted as patients. Their food is cooked and served from this primitive kitchen. The hospital does not possess a cook stove nor a bath tub nor a single foot of plumbing. Dr. Kline is of the opinion that he ought to have better equipment.

great assistance, and has developed well. All of the present workmen are members of the church of Vigan.

The Romanist paper of Vigan has just come out in an enlarged sheet, about the same size as the *Dalan ti Cappia*. The priests have made a gallant effort to have their paper supplant the *Dalan ti Cappia* in many homes, but we have received very few cancellations so far. We get letters occasionally from out-of-the-way places telling how the paper is appreciated. Our field of subscription seems still to be enlarging down in Pangasinan and Tarlac. The interest and support of the paper keeps up well in the two provinces of Ilocos.

We trust that the brethren of the mission remember the work of the press as they pray, and we strive to labor in prayer and faith also.

Vigan, P. I.

CUBA.

SERVICES HELD REGULARLY.

W. L. BURNER.

We look back over the past with a great deal of satisfaction at what our Father has been able to accomplish here. In spite of heavy rains, and much more destructive political demonstrations, we have not lost a single service, but on the other hand, the attendance has been good to excellent at times. The Sunday-schools have been particularly good. A rally, and later a picnic added greatly to the interest in the main school. We have just introduced the Graded Lessons into the primary class, which has been a great help.

The auxiliary schools of La Loma and Cidra continue with unabated interest. The attendance is good, and the seeds of eternal life are being freely scattered broadcast.

In the regular services of the church we have had one baptism and one candidate. Those coming now are young men, and of the better type.

The out-stations show reviving interest. The day-school in Jovellanos is particularly worthy of notice in its enlarged attendance. The school recently bought lumber and made benches or desks. Formerly they have used most ordinary benches.

Interest is already being shown in the proposed social center we are preparing to open. It is being delayed on account of insufficient equipment, materials in transit, and the elections, which at present are assuming a rather stormy attitude. We have had nothing but kind words and compliments on the proposed venture.

Mrs. Burner and Baby Burner are once more in the work, and we gladly take up the tasks anew.

We are passing through the hard season of the year here. This has been a very rainy month, and while we have not lost a service in Matanzas, others have been completely rained out several times, and frequently our attendance has not been a great many more than the required "two or three" for the Saviour's blessing. It has been verified to us for in one of these heart-to-heart services a bright young man gave his heart and life to Christ. Union reports one baptism. Jovellanos continues with increasing interest. Manguito is suffering for want of her chapel, however we still have hope.

The presidential election comes in November, and Sundays are given over to political meetings and parades. Frequently these public demonstrations pass our corner at the hour of Sunday-school or service, making it anything but pleasant to be here, and even dangerous for children. Recently the President, who is a candidate for re-election, recommended to Congress the suppression of the National Lottery. Many say it was simply a political trick. Congress conveniently failed to have a quorum when it was to have been considered. That you may know these people are saturated with the gambling spirit: Recently I was in the home of one of our best members, and asked his grandson, a lad of five years, what he was going to do when a man. He replied, "If I succeed in drawing the grand lottery premium, I am going to buy an automobile." It is that five-year-olds may not know about "chance" that we are here. We want and must have a new environment for the new Cuban Christians, and it is coming.

CHINA.

MISSIONARIES BUSY.

G. B. BAIRD.

The school at Liang Yuen opened with a loss of a few students, who dropped out because we insisted on their paying their tuition. The boys' school here in Luchowfu is doing well. I teach three classes in English daily. Mr. Wang, our head man is an excellent man for the place. Mr. Bowman will have charge of this school from the beginning of the year. We have opened a night school at the Central Church for the teaching of English and arithmetic. We expect to make this a permanent part of our work.

Workmen are busy on the buildings for the new West Side Center. One building is almost finished. I have been working on plans for remodeling Mr. Hunt's home in Chuchow, and for new dining rooms and kitchens for the girls' school in Nanking.

The Sunday-school was reorganized last

Sunday with three departments—adult, boys' primary, and girls' primary. There were 140 present. There are fifteen classes, all in class-rooms.

Luchowfu, China.

CHINESE CHRISTIANS AND SOCIAL SERVICE WORK IN CHUCHOW.

DR. E. I. OSGOOD.

The social service work which we have attempted to do in Chuchow sought to enlist not merely the Christians in the activities pursued, but also the people of the city itself. To have made any distinction between Christian and non-Christian would have defeated the ends we have sought to gain.

ENLISTING THE PEOPLE.—Street improvement, park and playground development, schools for the uneducated adults, street cleaning, vaccination campaigns, improvement of market places, opening of waste land, prison work, and boy scout organization need but to be mentioned to show the necessity of enlisting many kinds of people, but especially influential people as well as Christian leaders, if we were to accomplish anything.

ENTERPRISING PASTOR.—Almost the first work done was on the initiative of our Chinese pastor, Mr. Koh. Immediately after the

Revolution he approached the city officers and asked for the grant of land adjoining the city wall, that he might get a place for the poorer Christians to live on and earn a living. His plan was to enlist all the Christians as small share holders. He failed to stir their enthusiasm to a great degree, and finally appealed to other public spirited men in the city, and they took shares. Later they gained still larger tracts of land. He has made a distinct success of the undertaking. With less than \$2,000 capital he has been the means of helping a considerable number of poor people. In the later work which has developed, Koh has always been a leading spirit, until now he is one of a small group of men to whom the city officers appeal when they wish any special work done along these lines.

FINE LEADERSHIP.—The school for uneducated adults was initiated by one of the teachers in our boys' school, a non-Christian, but most favorable to Christianity. He attended a short teachers' institute at the University of Nanking, and there heard of work being done along these lines. When he returned he drew together a band of nearly a score of Chuchow's teachers and gained their voluntary services. They asked for the use



A HEARTY RECEPTION.

This is a picture of Miss Mary Kelly with a Chinese baby in her arms. She is sitting in the center. By her side is Annie Louise Fillmore, who just went out to China. The Chinese gave her a great reception. She reached South Gate, Nanking, at nine o'clock in the morning, and Miss Kelly says the Chinese friends were there beaming their welcome when she arrived. Of course, as is so common in China, the fire-crackers were exploded on every hand. Miss Kelly quotes Annie Louise as saying, "How happy they all look!" Miss Kelly says: "I think it was difficult to say who was happier, the Chinese, Annie Louise or myself."

of our church building. There was no distinction between Christian and non-Christian teachers. This head teacher on the opening night said to the pupils gathered that he wished them to remember that they were meeting in a building where God is worshiped and Christ followed. He wanted them to listen to the Christian doctrine and learn to be like its great Teacher. The meeting was opened, by their desire, with prayer. This school is now being supported as a regular government school, but the teaching is still voluntary. Our Christian teachers are all sharing in the work.

OFFICIAL ACTION.—The park and playground development began with the official setting aside of a beautiful piece of ground on the river side for this purpose. Subscriptions and public funds moved an old theatrical building from being an obstruction over a street to being a useful meeting place. The wood work was done by a Christian carpenter, who made a considerable subscription to it.

LEADING SCHOOLS.—All of the leading schools were enlisted in the playground. Our own boys' school is the largest and highest in the city. The majority of the advanced boys are Christians. They have aided in subscriptions and in looking after the grounds. Our local railroad engineer, a non-Christian foreigner, has given a fine horizontal bar and jumping standards. Subscriptions have planted trees about the grounds. Old historical stones are slowly being gathered on to the grounds for beautifying and preserving the stones.

SORE AFFLICTION.—A year ago smallpox struck the city very hard. We enlisted the city by gaining from them a small subscription for vaccine virus. We offered to go to any home where there were ten or more cases needing vaccination. Our medical assistants, all Christians, gladly responded to the call, and in three months we vaccinated nearly 1,000 cases and stopped the epidemic. In two homes where we vaccinated thirty cases each, one case of smallpox had already developed. None others appeared after vaccination. This spring another smaller campaign was started, and we went to the various centers of refugee huts and gave talks on vaccination, with illustrations, and vaccinated more than 300 more. Here is where the Christian assistants did good work. They did much of the lecturing and explained the illustrations which we had cut from board of health reports and mounted on frames.

WORK IN PRISONS.—Koh, the pastor, was also the promoter of work in the prisons. At first a few of the church leaders did most of the visiting and speaking. Later he has enlisted even inquirers who are members of

Bible study classes, and also the older school boys. They have always armed themselves with extra lesson leaves of the Sunday's lessons and turned the work into classes. This spring while we have been overseeing relief work during street construction, a number of these workers have gone each Sunday to the Confucian temple where these refugees eat, and preached and sang to them. The men have been allowed to rest an hour early on that day, and they have shown splendid interest and kept fine order during these services.

PAISED UNSTINTEDLY.—In this relief work, while we have had opportunity to select members of the church to be heads of gangs, clerks, cooks, etc., we have never done it to the exclusion of others, or selected them on any other merit than their ability to do the work as well as others. But we have found them enthusiastic in applying social service methods, and we have not had to discharge one on account of incompetence. On the other hand, city leaders have praised them unstintedly for the help they have rendered.

USEFUL EVANGELIST.—Our hospital evangelist had some years' experience as a blacksmith. This has often been turned to account. When during the relief works of this spring baskets, carrying poles, picks, mattocks, and shovels were needed in large quantity, he was the one chosen to do the buying and to give them out to the refugees and receive them back each day. Did the great stone roller need repairs on its iron guiding pole, it was referred to him. He took the responsibility and carried it with pleasure.

HOLDING THE CONFIDENCE.—This kind of social service has demanded that its leaders, foreign or Chinese, or both, gain and hold the confidence of the elders and officers of district and city government. Since the great body of the Christians in the interior have been drawn from the common people, the best that most of them can do under such conditions is to follow the leaders, rather than lead themselves. For instance, neither in the church nor in the city was it possible to find educated women to teach the "600 Characters" to the women and girls who desired to learn. Men teachers had to do that. But some of our Christian women gladly volunteered to help keep order and act as chaperones. Each day found them at their post. In doing these small tasks faithfully, they have done more to commend Christian principles to the people than can be measured.

SPLENDID RESULTS.—What have been the results for Christianity? The people have learned that Christian leaders can be trusted. They are faithful in performing public tasks.

As some of the people have said, "No one else could have carried through such projects as the construction of some of the new roads." We have learned that the church is weak indeed unless it can raise up competent Christian leaders; but also that this kind of work does develop them. Better than all, our distinctly religious work is receiving the approval of the city leaders, for to the teachings of the Scriptures do they attribute the production of the character shown in some of the Christian men and women. A goodly number of them have been led to attend special Bible study classes, and it is now common to hear them emphasize some of their statements by illustrations from the life of Christ. The next step is to lead them to enlist in His cause, the great end in view of all this social service work.

Chuchow, Anhwei.

GOD'S ATHLETES.

W. R. HUNT.

God's athletes strive in the mission fields day by day. We keep our bodies under in the contests. We get sometimes weary in the strife, but never flag in it. Our eyes are on the goal. We were never nearer the winning post than we are to-day, and there were never more subtle and perilous times before us. Brethren, send us a cheer! It is a titanic business. *If you fail us now, all is lost!* Tremendous national and social and religious transformations are taking place. Missions are leading the van in every phase of social, moral, and intellectual progress. In lecture hall, medical college, in the churches, normal schools, in industrial departments, in the million-peopled cities and marts, and in thousands of the homes of the most influential people the missionaries are the builders of a new civilization. *Without the redeeming power of the gospel, the indications warn us that China may attain knowledge without wisdom and exercise power without restraint.*

In the Greek stadium there was one word which over and above all others shone out in conspicuous clearness on the splendid race course. It was meant to catch the eye of every competitor in the high Olympic games. It was placed in the strategic point where every runner could see it. It was the word "ΣΠΕΤΑΔ." It meant "make haste," "play the man," and it is the one word from which we get our anglicized word *speed*. The idea was to spur on the runner. There was danger that when so near the goal, and amid the plaudits of the mighty throng, he might relax his efforts, and so some other man who had been reserving his strength for a last and supreme effort might, in his *coup de theatre*, by

a smart maneuver, snatch the prize from his very eyes.

Aspire, break bounds!

See new and whitening horizons shed the gleam;

A continent would face the morn—and deem
Night's ages turned around.

Chuchew, China.

JAPAN.

REPORT FROM OSAKA.

W. H. ERSKINE.

Our night school has increased its attendance until we are so crowded that many of the students get discouraged and do not come regularly. The kindergartens are doing good work, but owing to the cholera scare, many of the children have not yet started. We are encouraged about our preaching in the street market. Yesterday I preached at the Tennoji Church in the morning. In the afternoon I gave two addresses to the Y. M. C. A., one in Japanese and one in English. Next week I am to preach in English to the foreigners. The following week I am to speak in the United Brethren and Presbyterian churches during the evangelistic work in this city this month and next.

I am preparing an article for Hastings' Bible Dictionary on "Sacrifices," and one on "Christianizing Japanese Customs," for the *Japan Evangelist*. Mr. Ward is helping in the night school, and that allows me more time for preaching and other work.

NOTE FROM AKITA.

ROSE ARMBRUSTER.

Our cook's old mother, who lives in a village fifty miles from here in the mountains, came to see us recently. She had never been in a foreign house, and was deeply interested in everything, especially the beds, rugs, and piano, and above all, the rocking chairs. I had to coax her to try one. She was so afraid it would tip over, but after I showed her how to balance herself with her feet, she just sat back and enjoyed herself. She came to the women's meeting in the afternoon, at which Miss Mattie Pounds spoke. Later she said to me, "Strange, wasn't it, that I could not understand one single word that other foreigner said, but I could understand everything you said?" She had not realized that Miss Pounds was not speaking Japanese, and when I explained to her that Miss Pounds spoke in English and I put the talk in Japanese so all could understand, she said, "How wonderful!" Above my buffet are two small pictures, "The Angelus" and "The Gleaners," by Millet, and on the shelf of the buffet are two brass candlesticks with candles. The old

lady asked her daughter if these pictures were the gods we worship, although I had explained to her about the universal God whom we worship.

OPPORTUNITIES.

GRETCHEN GARST.

Never were there greater opportunities for Sunday-school work than now. The children are eager for everything worth while, and respond whole-heartedly. Their energy is unlimited. The pastor and his wife feel that the Sunday-school is the important part of the church work, and both are anxious to do all they can to forward the work with the children. There are a number of Japanese Christians who are beginning to see the opportunity. I am speaking now only of the situation in Akita. This is real country, or interior, and the people are slow, but when they once get started on any line of effort, they are pretty sure. Sunday-school teachers are given the same name ("sensei") as any other teachers, and in this way hold the respect of the parents. They can call in any of the homes more freely than they used to be able to do. The only limits are those in the missionaries and the workers, so don't forget to pray for them.

AFRICA.

SEVEN YEARS OF PROGRESS.

HERBERT SMITH.

Seven years have gone by since we first saw the pretty green front of Bolenge station. They really have been wonderful years for the Congo Mission. They have been years of progress and failure, joy and sorrow, sunshine and shadow. But the bright things have always been in the lead, and as one looks back now the successes seem to greatly outnumber the failures. Let us count the blessings.

STATIONS DOUBLED.—In 1909 we had two stations; now we have four. Longa was opened in 1908, so its growth comes also under this period to a very great extent. Lotumbe and Monieka are the new stations. And what child among us has to be told the name of our first station on the Congo? Everybody knows Bolenge, and it is a source of enthusiasm to thousands, both young and old.

S. S. OREGON CAME.—During this time the good steamship *Oregon* came to the Congo. In November, 1910 she first steamed into Bolenge's beach. She has been a success

from the start. A little slow as to speed, compared with other boats, and perhaps could have been a little smaller, but she has been a cheap boat to run. She has covered thousands of miles, taken the missionaries on long journeys, carried the native evangelists to many fields, brought food and building material from Leopoldville, and in every way earned her native name, "The Good News." Without her the present list of advancements could not be written.

NEW BUILDINGS.—Building is always a problem in the Congo. Native-built houses seldom can be made permanent. It is a common saying in Congo "You never get through building." We have adopted the plan of building houses from bricks, or frame houses with tin stretched over the frame. This gives a permanency to our work, besides comfort and health. In the seven years seven dwellings for missionaries have been built. Besides, a hospital has been built at Lotumbe and a brick church at Bolenge. The other buildings of a permanent character have been erected—a steamer shop at Bolenge and a Bureau at Lotumbe. Still other buildings are under way, in some cases lumber or bricks are being prepared.

INCREASED FORCE.—In 1909 there were ten missionaries; now we have twenty-two in the force. Two gave their lives for the cause in this time, and others had to leave the field. The force has been more than doubled. But to answer the calls which constantly come to us, it ought to be doubled again right now.

NATIVE WORKERS.—The native workers, such as evangelists and school teachers, have easily been trebled. The general education of our people has grown wonderfully, so much so that scores now write to one another. I have not the figures with me now, but not less than 3,500 people have been baptized. The four churches become stronger and stronger, and more able to extend the gospel, and better able to take care of themselves as the years go by.

ONLY BEGUN.—Do you think the work is complete? It is only begun. The field we occupy is only in the sowing time; the great harvest is yet to be. The fields yet to be occupied are greater than those we now possess. The hardest tasks are before us, not only in entering new fields, but in working the old ones so that the native Christians may become full-grown men and women in the Lord Jesus.

Lotumbe, Africa.

SUNDAY-SCHOOL DEPARTMENT.

Has Your Sunday-School a World Outlook?

Last year two thousand schools joined the *Travel Club* and took their pupils to China and India and Africa and Japan and the Islands.



Over the Mountains in a Sedan Chair.



Sometimes in a House-boat.

THIS IS HOW:

"LITTLE JOURNEYS TO FAR COUNTRIES,"

A series of connected missionary lessons and stories, takes the school a journey to the Mission Fields, stopping at all the stations where the Disciples of Christ are working and introducing the Missionaries. Pictures and maps and mottoes make the entire course of inestimable value to the pupils.

Leader's booklet, with all supplemental material, 10 cents.

PERHAPS YOUR SCHOOL USED "LITTLE JOURNEYS."

Then you will want the splendid graded material prepared for the **Second Year of Missions in the Sunday-school on**

HOW THE MISSIONARY WORKS.



Primary Department: "Four Pictures and their Stories." Pictures, 12x16; a story for each picture. 5 cents for the set.

Junior and Intermediate Departments: "How the Missionary Works." A booklet of missionary stories on the different types of missionary work, 26 in all. Illustrated by five enlarged pictures and smaller ones for poster work. 10 cents, booklet and pictures.

Senior and Adult: "Ten Lessons on the Missionary at Work." A small book for use in the adult classes and for Mission Study Work. 15 cents a copy; 10 cents, five and over.

When the Full Course is Ordered, 25 cents.

SPECIAL MATERIAL.

"**Knowing Jesus Makes a Difference.**" One of the most striking Object Lessons ever published. Twelve contrasting pictures of heathen and Christian life in set-up form. Planned for the Primary Department, but may be adapted for use from platform before school, or in any department. 25 cents.

Order at once, and begin to use the first Sunday in January. You will find the using of this material will increase your attendance and interest in an unbelievable way. The testimony of hundreds of schools bear testimony.

CHRISTIAN ENDEAVOR DEPARTMENT.

Last evening at our Christian Endeavor Society meeting I prepared a short talk on the Life-line work for the Christian Endeavor Society, and they voted unanimously to pay \$50 for this work this year.—C. M. Ewers, Reserve, Kans.

The Christian Endeavor Society of the Goodland Christian Church has decided instead of keeping the boy in the orphanage, to become a Life-line Society.—Mrs. R. A. Kent, Goodland, Kans.

The money from this Society will support Kanai Dodu, at Bilaspur, India.

Our Endeavor Society has decided to become a Life-line, and the wish has been expressed that we might support a native evangelist at Damoh, India.—C. H. Babbitt, Roseville, Ill.

Benjamin, a native evangelist at Bilaspur, India, is preaching for them.

We have renewed our pledges for the coming missionary year, and I am very glad to say that our Society may now enter the ranks as a Life-liner. It amounts to about \$50. At present our Society is very enthusiastic in the cause of missions, and we who have labored to make it such wish to thank the Foreign Society for its help during the past year.—Harriet Van Antwerp, Dowagiac, Michigan.

This Society will provide for Tai-Keh Chen, Chuchow, China.

In our regular monthly meeting to-night it was decided to try the Life-line plan in our Christian Endeavor Society, and we would like to have fuller instructions along this line. When pledges were called for every one in attendance came right to the front to make a pledge, and in about fifteen minutes' time we had the \$50 raised and some besides for other missionary purposes.—J. S. Jones, Liberal, Kans.

The evangelist, Kanchedi Lal, at Bilaspur, India, will represent them.

I am truly glad to advise you that our Christian Endeavor Society, at their business meeting Thursday evening, accepted the report of our Missionary Committee to support a native missionary. Our finance committee held a meeting this evening and decided to secure sufficient pledges before Thanksgiving to support the Life-line. Want this to be our thank-offering. Also decided that we would like to have our Life-line in Africa.—C. H. Mackenzie, Cedar Rapids, Ia.

Inkale Yakoba, in Africa, has been assigned.

Received your letter regarding Life-line Societies, and it gives me great pleasure to inform you that the matter has been taken up in the West Side Society of this city, with the result that we have pledged fifty dollars for the coming year on the monthly payment plan.—H. F. Frye, San Francisco, Cal.

Jaita, Jubbulpore, India, will represent this Society.

"DAMOH DOINGS."

This new sixty-page illustrated booklet is just from the press, and is the best thing yet published on the orphanage at Damoh, India. It is made up of interesting stories and incidents of the boy life. The Endeavorers everywhere will have a keen interest in this booklet because of their knowledge of this institution. The following chapters give one a splendid idea of the orphanage life: "Historical," "The Top of the Circuit House Hill," "The Damoh Boys and the Farm," "Some Results of the Boys' Orphanage Industrial Work," "Damoh Boys at Play," "Bath Day at Damoh," "The Damoh Boys in Camp," "A Morning in the Damoh Orphanage Hospital," "A New Boy Enters Damoh," "Damoh Endeavorers," "Endeavorers in Practical Work," "The Influence of the Day School in the Training of the Boys."

This booklet is neatly bound and sells at ten cents. Every Society should gather up the dimes next Sunday evening and place it in the hands of all its members at once. Order from S. J. Corey, Box 884, Cincinnati, Ohio.



China.



India.



Africa.

LIFE-LINES ACROSS THE SEA.

Hundreds of Endeavor Societies will observe Endeavor Day, the first Sunday in February, by using the new program, "Life Lines Across the Sea." It can easily be given by either large or small Societies. The orders are coming in rapidly. It contains many features that will be found both interesting and instructive.

Our Endeavorers should easily reach the watchword, "\$15,000 from the Endeavor Societies by September 30, 1917." Every member doing his part on Endeavor Day and it will easily be realized. As heretofore, the Boys' Orphanage at Damoh, India, will be provided for by the young people.

In addition to the exercise we send Endeavor Day offering envelopes and posters announcing the exercise, to be placed in your public buildings. All supplies are sent *free of charge* to Societies that will take an offering for Foreign Missions, sending it to the Foreign Society.

Order at once and commence preparations.

Be one of a thousand Societies to enjoy the day.

Make it the greatest day you have ever experienced. You can do it.

Pastors, urge your young people to observe Endeavor Day.



Japan.



Cuba.



Philippine Islands.

PROFITABLE MISSION STUDY.

E. K. VAN WINKLE.

I have been desirous of reporting the progress of our Mission Study under the auspices of the Y. P. S. C. E. of the Mishawaka (Ind.) Church. We had a delightful and profitable study of "Ten Lessons in World Conquest."

The Society elected me as their instructor.

Our instruction was given twenty-five minutes each Sunday evening as the closing part of the Endeavor meeting.

We purchased about fifteen books. These were used by all the members of the homes where they were bought.

The lecture was presented and questions asked on the previous lesson. This, together with comments, was interesting to the young people. Their attendance and interest was steady through the summer.

The missionary committee arranged a program for our open exhibition night. As many Endeavorers as there were chapters in the book were assigned the task of preparing brief papers to read. One young man drew the outline mission maps, indicating the stations where our work is conducted. The papers were carefully prepared and presented, to the amazement of the older members of the church, who were invited to the meeting.

As this study was conducted through the summer months, a fine practical suggestion came, which I gave to the president and chairman of the missionary committee; that is, that the Society resolve itself into a special mission study class during the summer months of each year, and that the open meeting be held at the time in the fall when they wish to rally the Society for its fall and winter campaign.

I found that the foregoing study methods

gave the missionary committee considerable definite missionary work to do.

In addition to the regular study, we had much general reading. As the Society had no missionary library, I furnished them books from my library. I have never enjoyed a more practical work, in its beginnings, than this study. It is practical, thorough, helps solve the question of the summer slump, gives the pastor missionary leadership of his young people, and helps the young people awaken the church and create new convictions and interest.

THE FAMILY OF STRIVING.

HERBERT SMITH.

Many names and ideas in translating from one language to another take upon themselves new phases of meaning. It was not possible to translate wholesale the words "Christian Endeavor," but the Congo Christians have grasped the spirit of the idea. The name given here, "Iboko ya Mmameka," signifies about as much as our own term in English. Iboko means family, group, class, and has also been adopted for the word Church. Mmameka is the participle of the verb Meka, to try, to strive, to practice, to examine, to taste, hence the name "The Family of Striving."

And that is what our family is which gathers together on Friday nights, a family of strivers and triers. Many a new Christian tries to make his first speech in that meeting. We try out new ideas, new songs, and new desires for better things. We have also a Junior Endeavor at Lotumbe, and this keeps away some of the younger members of the church who formerly attended on Friday night.

But the evening is well taken up, especially at the time when the evangelists and non-residents come to attend the quarterly meeting. Then it is that one has to strive mighty hard to get a chance to speak. The resident Christian Endeavorers usually give the visiting members the first chance, but there are no idle moments. Many of these visitors have their own Endeavor meetings in their little forest homes. Others are not so favored, but they all are anxious to say some word in His name in the big meeting at Lotumbe.

We start off with a couple of songs and then prayer by two or three. Then the subject is read and Scriptural passages, followed by the leader, perhaps the missionary, explaining the topic. Then the meeting is open. This is the signal for the real meeting to begin. They have been warned previously that no one must talk long, so away they go. Perhaps an up-river man gains the floor first.

He speaks in what is almost another dialect. He had his teeth filed before his days of Christian Endeavor had arrived, and that adds to the difficulty of speaking plain. But the people listen to him willingly and he brings a message which they are able to understand. Then, maybe, an Ekondo man speaks. He really has had to learn Lunkundo. He puts in many of his words, but they fit so well that one knows their meaning by intuition. Speeches and prayers and songs intermingle. The native loves to sing, and he would think a meeting pretty dull if songs were not plentiful. Then out of the back of the church arises Bombito, my old fisherman

friend. "That's just it," he calls, and then one has to listen to follow him. He elides words and cuts out participles, and his speech is a rushing torrent. Even the deaf hear when Bombito speaks. His points are usually well taken, and it is good to hear him.

Formerly our Endeavor meetings had to take their bearing from the speech of the leader; now great numbers are able to read. This gives a new tone to our meetings. They read the living Word for themselves. Our "Iboko ya Mmameka" is a source of help and inspiration. We hope to improve it as we grow older.

BOOK NOTICES.

GOD'S MINUTE. The Vir Publishing Co., Philadelphia. 35 cents. In cloth.

This is a book of 365 daily prayers, each sixty seconds long, a prayer to a page, with a verse of Scripture at the top of the page. The prayers were written expressly for this book by 365 eminent preachers and laymen. The first edition of 21,000 copies was sold in advance of publication. Many busy people will find this work very helpful.

LITTLE PRODIGALS, published by the Standard Publishing Company, at 35 cents, post-paid, is a beautiful little volume mechanically, and makes inspiring reading for those interested in children. It is the story, very strikingly told, of how a school teacher and a Sunday-school teacher learned to interest an uneasy and undisciplined child in the work in hand.

SELECTED QUOTATIONS ON PEACE AND WAR.

This work touches on almost every phase of the subject. One hundred and seventy-one authors are quoted. The literature of war and peace has been searched for striking paragraphs. The quotations are followed by a course of thirteen studies on International Peace, a Study of Christian Fraternity. This is a book of 540 pages, and was compiled by the Commission on Christian Education of the Federal Council of the Churches of Christ. It is a treasury of good things.

GOSPEL TEXT CALENDAR. We are in receipt of a beautiful fourteen-page Gospel Calendar for 1917, which will serve as a useful article. The cover page contains a four-

colored Bible picture. On the inside cover page appears a two-hundred-year calendar. An open Bible design, containing a Bible text for each day of the month, with the Golden Text of the Sunday-school lesson for each Sunday, and a Monthly Calendar at the bottom of the page, in large figures, with Sunday and religious holiday dates printed in different colors, comprises the other 12 pages of the calendar. Send 25 cents to H. S. Hallman, Kitchener, Ontario, Canada, for a copy. He will mail it promptly.

PAUL THE APOSTLE. By John W. Ligon. Fleming H. Revell Co., New York; \$1.

This is more than a Life of Paul. The author has sketched his life as fully as the space would permit. In addition he has given an account of the planting and progress of the church during the lifetime of the great apostle. He has gone carefully over all the ground covered by the Acts and the Epistles. The book will amply repay a thoughtful reading.

ESSENTIALS OF COMMUNITY EFFICIENCY. By Dr. Robt. P. Shepherd.

This is a sprightly, up-to-date, thought-provoking book, and it treats the subject in a new way. It is full of valuable, practical, workable suggestions as an egg is of meat. It pleads for the best things in a strong way. It urges a larger interest in the youth. It insists upon the religious interest, pleads for Christian union and Christian education. The reading of this book will insure new "germs of thought" for leaders in any community.